The American Ecclesiastical Review

Vol. CX, No. 4 April, 1944

CONTENTS

Catholics in Public Office ..... *Francis J. Connell, C.SS.R.* 241
The Sacred Drama of Holy Week ..... *William J. Lallou* 247
The Appeal to the Emotions in Preaching—Part III
Edmond Darvil Benard 256
Our People's Reading ..... *John S. Kennedy* 270
The Apostolate of the Sea ..... *William J. Rinschler* 278
The Printed Bible: A Study in Bibliography
John M. Lenhart, O. Cap. 286
Christ the Rock ..... *John Hennig* 295
Extra Ecclesiam Nulla Salus ..... *Joseph Clifford Fenton* 300

ANSWERS TO QUESTIONS
The Costume of Altar-Boys 307
The Gospel of the Second Sunday in Lent 307
Sunday Work 308
Absolution from Censures 308
Denial of Christian Burial 309

Contents Continued on Next Page

Published monthly by The Board of Trustees of The American Ecclesiastical Review, from Mt. Royal and Guilford Aves., Baltimore 2, Md. Subscription price, U. S. currency or equivalent: United States and Canada, $4.00—Foreign Postage, $1.00 additional. 40 cents per copy.

Entered as second class matter, January 10, 1944, at the Post Office at Baltimore, Maryland, under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, Box 20A, The Catholic University of America, Washington 17, D. C.

Copyright 1944, by The American Ecclesiastical Review

Contents continued from previous page

QUODLIBET 312
BOOK REVIEWS
Mater Ecclesia, *by Joseph C. Plumpe* 313
The Popes' New Order, *by Philip Hughes* 314
Traditio 315
The Morality of Periodic Continence, *by Orville N. Griese* 316
Concise Catholic Dictionary, *by Robert C. Broderick* 318
BOOK NOTES 319
BOOKS RECEIVED 320

FACULTIES
OF THE
MILITARY CHAPLAIN

The Latin text, together with the English commentary on the same, of the Faculties granted to all Commissioned Chaplains of the Armed Forces of the United States and Civilian Auxiliary Chaplains who aid in the spiritual care of the subjects of the Military Ordinariate.

Twenty-five cents per copy

The American Ecclesiastical Review
The Catholic University of America
Washington 17, D. C.

CATHOLICS IN PUBLIC OFFICE

The number of Catholics occupying high political positions in the United States, such as governors, senators, supreme court justices, and members of the presidential cabinet, is considerably less than the number we should have if Catholics had a representation commensurate with their proportion of the population. In lower officialdom the proportion is greater, though even in this sphere, if the entire country be considered, Catholics are apparently far below their full share. Certainly, one of the reasons for this condition is bigotry, which influences many electors, and is more pronounced, the higher the office at stake. No Catholic, however capable he might be, would be elected to the presidency in our land at the present day. In certain sections no public office, even the lowest, could be won by a Catholic, in view of the prevailing opposition to everything Catholic.

However, bigotry is not the sole cause of this state of affairs. Another reason is the fact that not infrequently there are no Catholics endowed with the necessary qualifications available for an electoral office. When such a condition exists, we cannot in justice raise the charge of bigotry, for the fault is on our own side.

Three qualifications are necessary to make a man a suitable candidate for a position of civil authority—the requisite knowledge, moral integrity and the willingness to accept the office. Unfortunately, many political candidates nowadays (some of them Catholics and some of them non-Catholics) possess only the third of these requirements.

We have excellent *a priori* arguments why Catholics should be most likely to possess these qualifications. In the moral and social teachings of his Church the Catholic finds clear and logical principles dealing with the constitution of civil society, the relations between citizens and rulers, the obligations of those who govern, etc. The knowledge necessary for a competent public official is available to every Catholic. For example, he has the help of the papal Encyclicals, with their lucid exposition of political and social questions. For the development of moral integrity the Catholic has the high ideals of the Christian life, constantly presented to him by his Church, and the abundant supernatural aids of the sacraments and the Holy Sacrifice. And, as an incentive to accept public office willingly, supposing he

possesses the other two qualifications, he has the encouragement of his Church, reminding him that it is an act of sublime Christian virtue for a citizen to dedicate his services to the welfare of his fellow-citizens out of a supernatural motive.

Yet, despite this plausible aprioristic reasoning, we must admit that we have not enough American Catholics who possess all three of the aforesaid qualifications in such manner and measure that they will reflect credit on their religion in public life. As to the first condition, there is no doubt but that many Catholics who either hold office or are anxious to secure a political position are not equipped with a clear and adequate understanding of the teachings of their Church concerning political and social matters. If a questionnaire were sent to every Catholic governor, mayor, congressman, etc., in the United States, proposing such fundamental problems as: "Explain the source of civil authority. . . . What are the obligations imposed by distributive justice? . . . Under what circumstances may the government employ the right of eminent domain? . . . What are the conditions of a just war? . . . Why has a working man a right to a living family wage?" it is to be feared that many—if not the majority—of the answers would be very inadequate or even incorrect. Of course, a large proportion of our non-Catholic office-holders would likewise fail in such a test, but the fault would be greater on the part of Catholics because they have better opportunities of learning the principles in question than are available to those of other religious beliefs. And a knowledge of at least the basic principles of the natural law bearing on the problems of statesmanship is just as necessary for one occupying a post of authority and responsibility in public life as is a knowledge of the principles of medicine for a physician.

The lack of moral integrity on the part of some Catholics in political offices is a fact that cannot be denied. It is true, exaggerated statements are sometimes heard in this connection. According to some of those who are eager to vilify the Church, there is hardly an honest Catholic politician in the entire country. This is surely false. There are many Catholic officials who are irreproachable both in private and in public life. Furthermore, the charge that dishonesty is more common among Catholic office-holders than among those of other creeds is a gratuitous assertion that cannot be substantiated.

Nevertheless, the unpleasant fact must be faced that a number of Catholics in political life are habitually and gravely failing against the tenets of the law of God, as promulgated by their Church. Some-

times there is a brazen, almost open defiance of decency in their conduct. In some instances the vice is drunkenness or conjugal unfaithfulness; but more frequently the reprehensible factor is injustice in their conduct of public affairs. That type of dishonesty known as *graft* is a sin that is far too common among Catholic office-holders, and it provides a very effective weapon for those who are bent on discrediting the Church in the United States. Anti-Catholic speeches and writings abound with allusions to the politician who has grown fabulously wealthy through indubitably crooked methods, but who none the less professes to be a staunch Catholic, and perhaps is regularly receiving the sacraments.

It is no effective rebuttal to assert that many non-Catholic officials also are guilty of dishonest transactions. This fact is quite true; but Catholics should be better than other people because they alone possess the one true faith, they alone participate fully in the divinely established means of grace and holiness. Perhaps we can see a kind of implicit tribute to the Catholic Church in the vehement attack of our enemies on dishonest Catholic politicians, a grudging admission that these politicians fall far below the standards upheld by the organization to which they belong. But there is small comfort in this, when we realize that not a few of our coreligionists in public office are a disgrace to the Catholic Church.

Probably there are politicians of this type who defend the methods by which they enrich themselves on the grounds that these methods are not opposed to strict justice. The question as to the sinfulness of various forms of graft may furnish the subject of subsequent articles in this periodical; but for the present it suffices to point out that commutative, or strict justice is not the only virtue incumbent on civil rulers. Distributive and legal or social justice also impose obligations, and the violation of these virtues by persons in authority can constitute grave sin, even in cases where restitution is not involved.

Unfortunately, the third of the conditions enumerated above, willingness to serve in a public capacity, is lacking in many American Catholics who possess the other two requirements. The usual answer of men of this type, when urged to run for some electoral office is: "No honest man can succeed in politics" or "Political life will make an honest man dishonest." These replies have, indeed, some foundation in fact; yet it must be remembered that we cannot expect any improvement in the situation as it is at present until we have enough capable and honest Catholics willing to essay a political career.

What can American Catholics, particularly priests, do toward remedying the evils described above? The question is timely, for today our country needs statesmen of superior worth, such as can be developed most effectively in the bosom of the Catholic Church. The following practical suggestions are offered.

First, courses in political science should be conducted in all Catholic colleges and universities. Needless to say, these courses should not be mere explanations of the way our government is conducted, such as are usually available in high schools. They should be an adequate exposition of the Catholic philosophy of government, with special emphasis on the principles of natural law bearing on the obligations of rulers and citizens, and with a thorough treatment of social questions of present-day importance.

An effort should be made to impart instruction of this nature to those already in office, who have never had a formal training in political science. For example, the pastor of a Catholic mayor or congressman should not hesitate to urge this official to study the teachings of the Church relative to his obligations. An incentive toward this objective would be the occasional gift of a book or pamphlet treating of political or social questions from the Catholic standpoint. The priest might even find the official willing and anxious to receive a course of private instructions on these matters. Beyond doubt, there are many Catholics in civil positions who would be glad to know more about the teachings of the Church on the subjects with which they are dealing every day. At the present time a Catholic in a high governmental position frequently audits the class of political science at the Catholic University of America.

Sometimes it may be possible to form a study club of Catholics in political office for the purpose of discussing principles and problems pertinent to their profession. This would be especially feasible in a capital city, and a capable priest could conduct meetings of this kind with great profit to the members. An invitation should be extended also to non-Catholics. They can derive much benefit from the discussions, particularly in the matter of natural ethics. Furthermore, this procedure would allay any suspicions—which would doubtless arise in the minds of some on seeing Catholic political leaders gathering under the chairmanship of a priest—that there is an attempt to form a Catholic political party in our land. It is regrettable that many of our fellow-citizens are loath to believe us when we assure them that we have absolutely no desire to form anything like a Catholic bloc in the United States.

Secondly, priests must make a determined effort to eliminate corruption from the political life of our country. Instructions on the duties of those in posts of civil authority should be given, both in catechism classes and in sermons. It is to be noted that the new Revision of the Baltimore Catechism contains a question regarding the chief duties of those who hold public office, and states that they are obliged "to be just to all in exercising their authority and to promote the general welfare." (Q. 249) Moreover, to the list of sins forbidden by the seventh commandment is now added "the accepting of bribes by public officials." (Q. 261) The priest who hears the confession of one in civil office must admonish him if he knows that he is negligent or dishonest in his duties, for, as Damen remarks: "It rarely happens that the ignorance is inculpable, or does not do harm to the citizens or common detriment. Hence, if the confessor through fear omits this admonition, he lays on his own shoulders the future sins and errors which he dissimulates in the penitent. But if the confessor reasonably doubts whether penitents of this class fulfil their duty, he is bound to ask about it." (*Theologia Moralis*, Vol. II, n. 439)

Above all, the priest must avoid any action that might be construed as approval or condonation of dishonest political methods. Thus, if an office-holder, known to be enriching himself at the expense of the public, is invited to speak at a Communion breakfast or to act as sponsor at Confirmation, the parishioners are liable to get the idea that his disreputable activities are quite condonable by Catholic moral standards. Or, if they know this cannot be the case, they will be scandalized by the honor given to such an individual by a priest. In either case, there is great harm to religion. It is not easy in every case for a priest to take a firm stand against a politician of this type. Perhaps he has been very generous to the church or to the priest himself. The words of St. Alphonsus, dealing with the obligations of pastors, are worthy of consideration: "Pastors are bound, not only to correct the delinquent, but also to see to it that their parishioners fulfil their duty." (*Theol. Mor.*, Vol. III, n. 360) The Code, too, enumerates among the pastor's obligations the prudent correction of the erring (Can. 467, 1). All things considered, it is wiser for a priest not to put himself under any obligations to a civil official who is even suspected of unethical transactions or conduct.

Finally, priests may occasionally find it opportune to encourage young Catholics, endowed with the requisite knowledge and integrity, to embrace a political career. The impression that an honest man cannot succeed in politics should not be allowed to influence such men

to the degree of deterring them from a field of activity for which they are competent and in which they could do much for the welfare of the nation. Sometimes, at least, an honest man succeeds in winning an election, even though he has not the support of the political machine.

Today, and in the years immediately before us, the United States needs capable and virtuous civil rulers. Many difficult problems confront our nation, both at home and in our international relations. No one is better adapted to solve these problems, as the representative of the people, than the Catholic who is familiar with the teachings of the Church on civil government and on the duties of those who administer it, and at the same time is deeply conscious of his obligation to obey the laws of God as promulgated by the Catholic Church, especially the obligation to labor faithfully for the good of his country. *Ut tales viros ad nos mittere digneris, Te rogamus, audi nos.*

Washington, D. C. FRANCIS J. CONNELL, C.SS.R.

THE SACRED DRAMA OF HOLY WEEK

The liturgy of the Church is a dramatic expression of the public, official worship of God, the conducting of which is one of the functions of the society established by Jesus Christ to continue His work on earth. So, year by year, the Church unfolds the panorama of the mysteries of the life of Christ as they revolve about the two focal points of Christmas and Easter.

Itself a dramatic film, the liturgical year is composed of a number of dramatic presentations of the events which it commemorates. We must distinguish what is merely theatrical from what is meant by the broader term, dramatic. A theatrical representation reproduces in histrionic fashion that which it describes. The Passion Play of Oberammergau is theatrical, though reverently produced and enacted with religious spirit, reproducing as it does on a stage the life and Passion of our Lord. A thing, however, may be dramatic without being theatrical, when it is a symbolic, rather than an exact, reproduction of something else. Thus, all the Sacraments are dramatic signs of the grace of which they are the channels, though they are infinitely superior to mere symbols because, by divine institution, they effect, and effect *ex opere operato*, the bestowal of heavenly grace.

Of all sacramental actions, the Mass is the most dramatic. It is the real Passion Play. The priest is the protagonist, playing the part of the *Christus*, wearing His white robe and carrying His cross on the chasuble. But the role of the priest at Mass is far higher than that of any actor. He puts on the Lord Jesus Christ in a more real sense than any actor puts on the part which he plays, for he stands at the altar *in persona* and *ex virtute Christi*, Jesus Christ Himself acting through him.

Of all the seasons of the year, Holy Week is easily the most dramatic, from its commemoration of the entry into Jerusalem on Palm Sunday to its celebration of the triumph of the Resurrection on Easter morn. The liturgy of these eight days represents in striking fashion the events which it annually solemnizes. So, on Palm Sunday, we not only read the Gospel narrative of the escorting of our Lord into the Holy City by the multitude waving their palm branches but there is a graphic representation of the event by the procession with the blessed palms. On Good Friday, the mourning and desolation of the Church,

to which the chanting of the Lamentations of Jeremias refers, are vividly portrayed by the deserted appearance of the sanctuary and the dismantled altar with its empty tabernacle. When the font is blessed on Holy Saturday, the Preface of benediction speaks of the descent of Jesus into the River Jordan to be baptized by John; but the Paschal Candle, the symbol of Christ, is immersed in the waters of the font that the latter may be sanctified even as was Jordan on the day of the baptism of Him upon whom the Spirit descended as a dove. No more dramatic commemoration of the Resurrection can be imagined than the scene at the *Gloria in excelsis* of the Holy Saturday Mass, with its sudden transition from the gloom of Passiontide to the brightness of Easter, as the organ plays and the bells are rung and the veils fall from the pictures and statues. All Holy Week is a liturgical drama, opening with the *Hosanna* of Palm Sunday, to plunge at once into the darkness of the memory of the Passion, a darkness intensified as the week progresses, with just a flash of joy in the Mass of Holy Thursday, until it reaches its deepest black on Good Friday, and then is electrically dissipated on Holy Saturday as the *Gloria in excelsis* and the Paschal *Alleluia* replace the dirges of Passiontide.

The chief dramatic element of the Palm Sunday liturgy is the procession with the blessed palms, so that it is not only incorrect but also inartistic to omit the procession or to reduce it to the mere token of leaving the sanctuary by the north gate and returning *per breviorem* by the middle gate. There is extant, in the *Peregrinatio Sylviae*, an account of the Holy Week ceremonies in Jerusalem, about the year 380, in which it is described how the Christian population of the Holy City assembled with the Bishop during the afternoon of Palm Sunday, on the Mount of Olives. There palm branches or olive boughs were distributed and all marched in procession into Jerusalem to the church of the Holy Sepulchre, thus dramatically recalling on the actual spot our Lord's triumphal entry on the first of all Palm Sundays. As the procession is to be carried out to-day, the rubrics of the Missal provide one very striking ceremony. The celebrant and his attendants, together with all who march in the *cortège*, halt outside the closed doors of the church. A beautiful anthem, the *Gloria laus*, is sung by chanters stationed within the church and repeated by choristers standing outside. After the sixth repetition of the *Gloria laus*, the subdeacon knocks at the doors with the foot of the cross, which he is carrying, and at this signal of the crucified Saviour, the portals swing open and the procession re-enters the church to the strains of the distinctive Palm

Sunday responsory, *Ingrediente Domino*. One dramatic feature of the Mass, which follows the blessing of the palms, should be noted. It is the chanting of the Passion by three deacons, where the ceremonies are carried out in their entirety. The narrative portion of those chapters of St. Matthew which describe the Passion and Crucifixion is sung in a moderate tone by the deacon who is called the Evangelist or Chronicler. The words of Christ our Lord are sung by a second deacon, known as the *Christus*, in a deep and solemn bass voice, the tone being majestic and grave. A third deacon sings in a high voice the words assigned by the Gospel to other speakers. Sometimes a harmonized chorus is used with telling effect to sing the utterances of the Jewish rabble. This idea has been borrowed by composers, like Johan Sebastian Bach, for oratorio arrangements of the Passion. Few who hear from time to time Bach's impressive "Passion of our Lord according to St. Matthew" realize that the inspiration of its dramatic form is of liturgical origin.

The Passion is repeated on Tuesday and Wednesday of Holy Week, St. Mark's account being read on the former day and St. Luke's on the latter, though rarely are these versions sung by the three deacons, this striking arrangement being confined to Palm Sunday and Good Friday, hence to the St. Matthew and St. John Gospels.

The *Tenebrae*, or Matins and Lauds of the last three days of Holy Week, anticipated on the afternoon or evening of Wednesday, Thursday, and Friday, is a service which offers several spectacular features. The one which catches the eye of all is the gradual extinction of the candles which are mounted on the triangular candlelabrum at the foot of the altar. One by one, these fifteen lighted candles are extinguished, one at the end of each of the nine psalms of Matins and of each of the five psalms of Lauds, until only the candle at the apex remains burning. Then, as the *Benedictus* is sung, the six candles on the altar are quenched, one after each of the six verses of the concluding half of the Canticle. As the *Christus factus est* is recited, the candle remaining at the top of the triangle is carried away still lighted and hidden behind the altar. Most of the lights in the church are now extinguished and in the gloom, which gives the name *Tenebrae* to the entire function, the closing prayers are recited. At the very end, a noise is made by all the participants rapping on their books and the one burning candle is brought out again and replaced on the summit of the triangular frame. The symbolism of these rites is quite obvious, though it is variously explained. The darkness, or

semi-darkness, may represent the black pall which shrouded Calvary during the crucifixion or, more mystically, it may typify the gloom of a world on which the Sun of Justice has set. The extinguishing, one by one, of the candles is usually regarded as representative of the gradual desertion of Jesus by His followers. The candle which remains lighted is Christ Himself. It is hidden behind the altar in representation of His burial and its re-appearance at the end of the service is an unmistakable symbol of the Resurrection. The noise made by tapping on the books at the conclusion of the Office is quite generally explained as reminiscent of the confusion of nature, the earthquake and the rending of the rocks, which accompanied the death of Jesus Christ. Many, however, give to this action a prosaic explanation to which later a mystical interpretation was attached for they claim that this dramatic finale to the *Tenebrae* is merely a development of the medieval custom for the abbot to give the signal to the monks to leave the choir by tapping on the bench before him. It must be acknowledged that many of our symbolic practices have arisen from just such matter-of-fact sources, the spiritual meaning coming as an afterthought. Nevertheless, the symbolism is not thereby any the less sincere nor less deserving of the respect which the piety of centuries has associated with it.

The Mass of Holy Thursday is a flash of light in the gloom of this week; but once the Mass is over the services resume their mournful character. Despite the sad significance of these days, the Church cannot repress some manifestation of her joy and thanksgiving because of the Holy Eucharist, the institution of which is commemorated on this day, though for the past seven centuries she has transferred the full expression of her exultant appreciation of the Blessed Sacrament to the first Thursday beyond Eastertide, when she observes the feast of Corpus Christi.

Some token of her joy, however, must be displayed on this actual anniversary of the Last Supper, so the Mass is celebrated in white vestments, the altar is adorned as on solemn festivals, the *Gloria in excelsis* is accompanied by the organ and the bells are rung with a jubilant peal, and a chapel, radiant with lights and flowers, is prepared as an altar of repose for the Sacred Host, while the rest of the church is denuded of its ornaments in symbol of mourning. Only this one Mass is celebrated, probably to reproduce the conditions under which our Lord consecrated alone at the very first Mass, that of the Last Supper, and the Apostles received Holy Communion from His hands.

In the ancient service-books, however, in the *Gelasian Sacramentary*, for example, three Masses were provided for this day. The first was entitled *Missa pro Agentibus Publicam Poenitentiam*, at which those who had been performing public penance during Lent were reinstated among the faithful. The second bore the name, *Missa Chrismatis*, at which the holy oils were solemnly blessed. The third Mass, *Missa ad Vesperam*, was celebrated in the late afternoon and had no *Missa Catechumenorum*, the first prayer appearing in the Sacramentary being the *Secreta*. Our present Mass is the lineal descendent of this third Mass and hence the *propria* of the fore-Mass are borrowed from other days, the Introit repeating that of the Tuesday in Holy Week, the Gospel being that which formerly belonged to Tuesday, and the Collect being identical with that of Good Friday.

The present Holy Thursday Mass is about equally divided between the commemoration of the Passion and the memory of the institution of the Blessed Eucharist. Thus, of the two topical allusions *infra Actionem*, the one in the *Communicantes* refers to the Passion and the one during the *Hanc igitur* mentions the Blessed Sacrament. We have this day a unique example of a slight but dramatic change in the consecration prayer itself which on Holy Thursday alone begins: *Qui pridie quam pro nostra omniumque salute pateretur, hoc est, hodie, accepit panem*, etc.

We have already referred to the scenic rite of carrying the Blessed Sacrament to an altar of repose, adorned in a fashion to represent both a festive shrine and the Lord's tomb, that in the main sanctuary the liturgy may return to the mournful ceremonies, proper for the day on which Christ was delivered to death for us. One colorful rite of Holy Thursday, most dramatic in character, but which has passed almost into desuetude, is that of the washing of the feet, performed by the celebrant and his assistants in exact fulfillment of our Lord's mandate to His Apostles, after He had washed their feet: *Exemplum dedi vobis ut et vos ita faciatis.*

In a catalogue of dramatic features of the Holy Week ritual mention must be made of that most elaborate of our pontifical functions, the benediction of the holy oils, at which the Bishop, in addition to the numerous assistants of Pontifical Mass, is attended by twelve priests, seven deacons, and seven subdeacons, all clothed in the vestments proper to their respective orders. The Oil for the Sick is blessed just before the *Pater noster* but the ceremony does not represent so violent an interruption of the solemn portion of the Mass as might at first

appear, since it comes at the conclusion of the Canon, in the place where, anciently, blessings were often performed, the benedition of the first fruits, for example. The more spectacular blessing of the Holy Chrism and the Oil of Catechumens takes place after the Communion of the Mass and is made the occasion of a solemn procession both before and after the benediction itself.

The ritual for Good Friday is a broken, apparently even confused, and lugubrious service which is unique in the liturgical year. There is nothing more dramatic in all Holy Week than the "maiméd rites" of Good Friday. The procession of priest and sacred ministers, robed in sombre black, silently makes its way from the sacristy and, on reaching the altar, celebrant, deacon, and subdeacon suddenly prostrate themselves on its steps. The first part of the Good Friday service is one which carries us back to the primitive days of the Church for it reproduces that original austere *Synaxis*, made up of readings from Scripture, interspersed with prayers and psalms. The third lesson of the day consists of those two chapters of St. John's Gospel which contain the fourth Evangelist's account of the Passion and Death of our Saviour. The series of invitations to pray, together with the commands, *Flectamus genua* and *Levate*, and the collects of the celebrant, bears upon it the stamp of remote antiquity. These solemn prayers are considered to be the only survival of the Prayers of the Faithful, which used to come at the Offertory of every Mass, after the *Oremus*, which we still say, though it no longer introduces any prayer.

Following the prayers for all classes of persons, faithful and heretic, Jew and Pagan, comes the dramatic rite of the unveiling and veneration of the cross. The latter is said to owe its origin to the homage formerly paid on this day to relics of the True Cross in churches fortunate enough to possess them, whence the practice arose of paying similar reverence to any representation of the cross. Hence we have still the removal of the shoes, the triple genuflection, and the pressing of the lips to the image of the Crucified, as well as the continuance throughout the day of the salute to the crucifix with the genuflection usually reserved for the Blessed Sacrament in the tabernacle.

The Communion service, known as the Mass of the Presanctified, with which the ceremonies close, claims high rank among the dramatic observances of Holy Week. It gives us the impression of a confused and disjointed rite which is strikingly in accord with the mournful character of Good Friday, ending abruptly after the single ablution, without Communion or Post-Communion, blessing or Last Gospel.

In order to understand the services of Holy Saturday, we must keep constantly in mind that the ceremonies of this day did not originally belong to the morning on which they are now performed but to an all-night vigil, between Holy Saturday and the dawn of Easter morning. In early medieval times, this night watch was begun late in the evening of Holy Saturday, which was itself an aliturgical day, and continued until day-break of Easter Sunday, when the rites concluded with the triumphant Mass of the Resurrection. It was a tradition through many centuries that the second advent of Jesus Christ would be on Easter eve and so vigil was kept throughout that night that all might be found watching and waiting when He came. As time went on, the services were anticipated earlier and earlier till the present incongrous arrangement was reached of holding them on Saturday morning with the celebration of the Mass of the Resurrection a good twenty hours before it is chronologically due.

The first portion of the Holy Saturday liturgy revolves about the Paschal Candle, which originated probably very matter-of-factly in the great candle which had to be large enough to burn throughout the vigil. As it was the duty of the deacon to attend to this light, the Paschal Candle remains his special function. So it is the deacon who sings the prayer of its blessing, the *Exultet*, whose magnificent cadences are justly esteemed as belonging to perhaps the finest example of plain chant in the liturgy. The symbolism of the candle, though not congenital with its origin, is beautifully *à propos*. The Paschal Candle is the risen Christ and the five grains of incense inserted in it typify the five wounds which shone like jewels on His glorified body. The prayer of blessing expresses the jubilant gratitude of the Church in the victory of Christ the King and commemorates the similarity between this pillar of wax and the pillar of fire, which with the cloud, guided the children of Israel through the desert *en route* to the Land of Promise.

The reading of the twelve Prophecies which follows is, unfortunately, too often for both priests and people a sadly wearisome interlude. We must bear constantly in mind that the Holy Saturday service was intended as a night-long watch, hence the lengthy readings from Sacred Scripture, and that these were intended for the instruction not only of the faithful but also of the catechumens, the moment of whose Baptism was at hand. So, this period of Biblical readings is followed by the blessing of the font.

We have already called attention to the dramatic incident of the blessing of the baptismal water, when the newly-lighted Paschal

Candle is immersed in it. The priest breathes over the water as the Spirit of God breathed over the waters in creation and the Oil of Catechumens and the Sacred Chrism are poured into the water in token of consecration. Anciently, and even well on into modern times, the sanctified water was used at once for the Baptism of converts, especially of those for whom the period of Lent was a time of preparation for admission among the faithful. The Litany of the Saints, with its double petitions on this day, is satisfactorily explained as the chant which was sung during the long ceremony of adult Baptism, its invocations formerly being repeated as many as seven times to occupy the lengthy period required for the Baptism of many catechumens.

The peculiarities of the Mass of Holy Saturday are readily understood when we recall that it was originally intended to be sung at the break of day on Easter Sunday. Hence all the jubilant celebration of the Resurrection, though Lent is not yet over as to penance and fasting. Hence the white vestments, the decorated altar, the *Gloria in excelsis* with the ringing of the bells and the unveiling of the statues. Hence the triumphant *Alleuia*, silenced in the liturgy for nine weeks, sounds forth again as the consecrated expression of the joy of the Church in the risen Christ. Hence the Epistle and Gospel of the Resurrection and the Preface, *Communicantes*, and *Hanc igitur*, proper to Easter. The very brief Vespers, with which the service closes, is reminiscent of the days when the vigil was anticipated on the afternoon of Holy Saturday, the Mass coming about sunset, so that Vespers was said at its usual time when it was chanted immediately after the Mass.

Nothing remains to be said of Easter Sunday itself since its ritual observance is anticipated nearly a whole day in the Mass of Holy Saturday. The key-word, constantly repeated in the liturgy, is *Alleluia* and the distinctive anthem of Paschal Week is the *Haec dies*. One dramatic note in the Mass may be mentioned in the *Victimae paschali*, which, though written as a Sequence, has a dialogue form which was used to advantage in medieval mystery plays of the Easter story. A slight vestige of the original identity of the Sunday Mass with that of the preceding day is seen in the repetition on Easter of the same Post-Communion, which is found in the Mass of Holy Saturday.

Such is, in condensed outline, the sacred drama of Holy Week. We have emphasized the more patent examples of rites which symbolize in striking fashion the events which are commemorated. A study of the liturgy, especially of the text of the prayers and hymns and

Scripture readings, will reveal many more. Those which have been mentioned yield abundant evidence that the ritual of Holy Week, more than that of any other period of the ecclesiastical year, forms a sacred Passion Play, in vivid commemoration of the momentous happenings in Jerusalem over nineteen centuries ago. The liturgy of Holy Week may be compared to a dramatic symphony, beginning *Allegro* with the *Hosanna* of the blessing of the palms, passing at once into the *Andante* of the Palm Sunday Mass, which is maintained until the brief, bright passage of the Holy Thursday Mass, and then becomes more and more sombre until the triumphant trumpets of the Mass of the Resurrection intone the glad *Alleluias*, which soar higher and higher in repetition, like the *motif* of the Holy Grail in the prelude to Wagner's *Lohengrin*, so that they seem to mingle with the voices of the angels above, whose unceasing chant is: *Resurrexit sicut dixit, Alleluia, Alleluia.*

Washington, D. C. WILLIAM J. LALLOU.

THE APPEAL TO THE EMOTIONS IN PREACHING

PART THREE

In the first article of this series we suggested three principles, derived from the traditional Scholastic theory of the nature of emotion, which might serve as guides in the exercise of the appeal to the emotions in preaching. Last month we examined, in the light of these principles, two classic examples of sacred eloquence. We also compared the principles with certain other theories, old and new. The present—and final—part of this study is concerned with the value and use of these three principles in the actual composition and delivery of the sermon, and with certain psychological problems which arise.

It is important to realize, first of all, that the sermon itself (as written or outlined) is only one of the component parts of a *total emotional situation*. The hearers respond emotionally to a combination of factors: the sermon *as delivered*, the attendant circumstances of time and place, the personality of the preacher, and the character and dispositions of the hearers themselves. If the sermon is to have its proper emotional effect, all of these elements must be harmonized into one consistent intelligible whole.

Of the parts which make up the integral emotional situation, only two, the composition and the delivery of the sermon, are completely in the power of the preacher. The time and the place are "given" circumstances. In the usual case at least, the preacher consents to deliver a sermon on a particular occasion in a particular location. He does not adapt time and place to his sermon; it is the sermon which must be adapted to time and place. The preacher's personality (we use the term in a broad sense to include his physical type, temperament, "presence," natural endowments of voice, and the like) is also a "given" circumstance. We do not mean, of course, that it is impossible for a preacher to improve the mechanical aspects, both vocal and visual, of his preaching; nor that he should ever relax his efforts to do so. But when he is faced with a particular sermon to deliver, he must make the best use he can of his present ability, and (more important still) recognize the fact of his present oratorical limitations. The character and dispositions of his prospective hearers also fall into the class of elements already "set," and are factors which the preacher must presuppose and employ to advantage in his sermon.

When the preacher, then, seeks to create a total emotional situation which will result in the persuasion of his hearers, it is the composition and delivery of the sermon which he must shape and conform to the other elements already existing.

Not the least of the advantages of a theory of emotional appeal based on the Scholastic teaching regarding the nature of emotion is the fact that it furnishes the preacher with a convenient framework in which to organize and correlate the various factors which enter into the emotional whole. In the first section of this article, we propose to consider each of the three principles with which our study deals, indicating briefly some of the more important applications to the task of composing and delivering a sermon.

A. *The sermon must present a good to be gained or an evil to be avoided*

The Catholic priest who stands before the altar and speaks in the name of Jesus Christ does not have to search for "goods" to present to his people, nor for evils against which to warn them. The glory of God, eternal life, the divine gifts of grace in the sacraments of the Church,—all these and many other genuine goods make up his subject-matter. Sin, and vice, and the loss of a man's immortal soul: these are the evils he implores his hearers to avoid. The priest who seeks his source material in Sacred Scripture, in the liturgy of the Church, in the treasures of his dogmatic and moral theology, can hardly help presenting in his sermon a real emotional object.

Thus, for the composition of a sermon with genuine emotional appeal, the materials are at hand. But they must be properly worked, or the preacher does not deserve the right to have them at his disposal. Just because the goods which he brings before his hearers *are* so high and noble, their presentation is a challenge. He must display their beauty, their *desirability*, in such a manner that they can overcome in the minds and hearts of his people the tremendous counter-attraction exerted by the false goods and shoddy pleasures of the world. It is not enough, for instance, for a priest to announce from the pulpit that eternal salvation is the only thing that matters. Of course it is. His hearers admit it. But the preacher must make them *realize* it.

There is a remarkable sermon of John Henry Newman's which illustrates how the elementary truth that worldly success and renown are as nothing compared to eternal life may be presented to a congregation in such a light that it is realized and appreciated, not merely admitted. Newman draws a vivid picture of the condemnation of a

soul to eternal punishment, and of its struggles "in the grasp of the mighty demon which has hold of it, and whose very touch is torment." He continues:

> Alas! poor soul; and whilst it thus fights with that destiny which it has brought upon itself, and with those companions whom it has chosen, the man's name perhaps is solemnly chanted forth, and his memory decently cherished among his friends on earth. His readiness in speech, his fertility in thought, his sagacity, or his wisdom, are not forgotten. Men talk of him from time to time; they appeal to his authority; they quote his words; perhaps they even raise a monument to his name, or write his history. "So comprehensive a mind! . . ." "Such a speech it was that he made on such and such an occasion; I happened to be present, and shall never forget it;" . . . or, "I was fortunate to see him once when I was a boy;" or, "So great a benefactor to his country and to his kind!" "His discoveries so great;" or, "His philosophy so profound." O vanity! vanity of vanities, all is vanity! What profiteth it? What profiteth it? His soul is in hell. O ye children of men, while thus ye speak, his soul is in the beginning of those torments in which his body will soon have part, and which will never die.
>
> Vanity of vanities! misery of miseries! . . . Thousands are dying daily; they are walking up into God's everlasting wrath; they look back on the days of the flesh, and call them few and evil; they despise and scorn the very reasonings which then they trusted, and which have been disproved by the event; they curse the recklessness which made them put off repentance; they have fallen under His justice, whose mercy they presumed upon;—and their companions and friends are going on as they did, and are soon to join them.[1]

Of course this citation from Newman illustrates the second and third principles of which we have been speaking, as well as the first. We should be disappointed if it did not. But the point we wish to stress here is the manner in which a truly great preacher presents a good to be gained and evil to be avoided, not by mere statement, but by a carefully worked out development calculated to impress them deeply on his hearers. The priest of today can learn from such preachers as Newman not to speak of the supreme goods of life in a slipshod, ill-prepared, stereotyped manner.

The first principle, then, warns us that in the composition of his sermon, the preacher must make conscientious, worthy use of the treasures provided for him in his priestly education and culture. To do otherwise is to be false to his God, his people and his priesthood.

It seems hardly necessary to remark that the pulpit is too high a

[1] John Henry Cardinal Newman, *Discourses Addressed to Mixed Congregations*, London, Longmans, Green, and Co., 1892, pp. 39–41.

place and the time spent therein too precious, to allow a preacher to waste a sermon on *bagatelles*, pointless stories, and doubtful legends. All matters suitable for the pulpit have a connection, which should be pointed out, with the supreme goods with which religion deals. Let us, for a moment, be eminently practical. A priest may find it necessary at times to speak of financial matters: of funds, say, for the maintenance of the church building. If he convinces his hearers of the great *good* of having their church a worthy temple for divine worship, and of their privilege in helping to give glory to God, he will have employed a fitting means of persuading them to render financial assistance as their means allow.

The first principle of the appeal to the emotions in preaching has repercussions also upon the *delivery* of the sermon. The good which is presented to the congregation is perceived *as presented*. Any discordant notes due to the absence of a proper harmony among all the elements of the total emotional situation will detract from the emotional impact of the whole. They will set up counter trains of thought which will interfere with the perfect perception of the good to be gained or the evil to be avoided, and may even result in emotions directly contrary to the one desired by the preacher.

It is important, for instance, that the manner of the preacher, and the tone of voice employed, should be consonant with the subject-matter. As the anonymous author of a curious and witty little book on preaching, printed in Paris in 1691, remarks: "A captain would not encourage his crew to very great effort if he announced, roaring with laughter, that the gunwales were awash; nor would an army officer persuade the citizens to take up arms if he appeared strumming a guitar and informed them that the enemy was at the gates and was scaling the walls."[2]

In this matter of interpretation, training and persevering practice are necessary. The preacher's voice will not be flexible enough to meet the varying demands of his subject-matter unless he knows how to use it. In order not to present, *in his own person*, an irritating distraction rather than an aid to the emotional object, he must have a practical knowledge of the fundamentals of posture, oratorical "action," emphasis and timing. Obviously, we shall not here attempt to cover matter which forms the substance of standard works on rhetoric and of numerous treatises on speech delivery readily available to all.

[2] *La véritable manière de prêcher selon l'esprit de l'Evangile*, Paris, chez Jean Couterot & Louis Guerin, 1691, pp. 189–90. (Translation ours.)

A philosophical approach to the problem of emotional appeal must indicate the importance of such knowledge, but it cannot impart it automatically to the preacher. This is the function of specialized study in the mechanics of the speaking art.

B. *The good to be gained or the evil to be avoided must be one which personally affects the hearers*

In composing his sermon, the preacher must remember to present his basic emotional object (the good to be gained or the evil to be avoided) in such a way that his hearers will recognize its intimate connection with their own interests and lives. Once again, it is not sufficient merely to *say* that it is so connected. The relationship must be impressed upon his congregation with all the resources at the preacher's disposal. We have seen the dramatic procedure chosen by Massillon in his sermon "On the Small Number of the Elect" for the accomplishment of this end.[3] In his *retraite pascale* given in Notre-Dame de Paris during the Holy Week of 1933, the learned Jesuit pulpit orator H. Pinard de la Boullaye devoted his first discourse to "Our Vocation to the Divine Life,"—a treatment of the familiar truth that all men have a desire for perfect happiness, which can be attained only in the Beatific Vision. He did not enter into any abstract, philosophical, general explanation of the nature of this desire; he appealed directly to the experience of his hearers. "Of what do we dream, such as we are? You will answer without hesitation, 'of happiness!' "[4] He concluded with a vivid reminder that eternal happiness was the affair of *his hearers*, that the generosity of God had a vital relationship to their own lives:

> He Who makes of us His adopted sons offers us infinitely more than perishable riches. He offers us the enjoyment of His own happiness,—forever and ever. . . .
>
> What does it matter then, what does it matter if our Heavenly Father decrees for us an earthly life long or short? What does it matter whether He asks us to serve him among the wealthy or among the poor? What does it matter that He assigns us tribulations more or less frequent, more or less hard to bear? Privation, suffering, humiliation,—they last but for a time. And is there not but one thing—only one thing—necessary for every one of us: to be admitted, whatever the price, to see and to possess God for all eternity? . . .

---

[3] Cf. *The American Ecclesiastical Review*, March 1944, pp. 177–79.

[4] H. Pinard de la Boullaye, *La vie divine dans l'ame du chrétien*, Paris, Editions Spes, 1934, p. 9. (Translation ours.)

I beg of you, my friends, take care lest you forget! . . .

May your grace sustain us, O Lord, that we may forever, with Jesus and His saints, lose ourselves in your infinite glory, *in partem sortis sanctorum in lumine*![5]

In order to determine what considerations will most forcibly impress upon his hearers the connection of the presented emotional object with their own lives, the preacher should know as well as possible the type of congregation he is to address. The elemental truths of Catholicism have the same importance for all, of course, but they are brought home in different ways. The importance of realizing the inclinations and tastes of an audience is emphasized by the French author already cited, who paraphrases Cicero to the effect that it is much easier "to push people who are already running, and to make them go faster . . . than to turn them in the opposite direction."[6]

This is not to deny, naturally, that people must be turned away from evil inclinations; it means that we should take advantage of their generous, "honest" inclinations, and of the direction suggested by their character and predilections. A congregation predominatingly Irish should, all other things being equal, be more easily stirred to emulate the virtues of St. Patrick than those of St. Thomas More, Chancellor of England, or of St. Louis, King of France.

The very choice of illustration and citation will profit by a knowledge of those to whom the sermon is to be addressed. When Msgr. Fulton J. Sheen preached at the Eucharistic Congress in Dublin, he quoted several lines from Joseph Mary Plunkett's "I see His blood upon the rose." The lines are beautiful and were appropriate in their own right, but we may safely assume that they were not the less moving to a Dublin audience from the fact that Joseph Mary Plunkett was one of the brilliant young Irishmen who went to their deaths as a result of the Easter week uprising in Dublin in 1916.

Such a procedure, incidentally, has the highest sanction. St. Paul, when he preached to the Athenians his sermon "On the Unknown God," reminded them that, *as their own poets had said*, "For we are also his offspring."[7]

The occasion of the sermon, and the place in which it is delivered, are also powerful aids in convincing a congregation of the intimacy with which the object presented concerns *them*. A sermon on St. Joseph, his dignity and his virtues, is particularly affecting when

[5] *Ibid.*, pp. 23–4. (Translation ours.)
[6] *La véritable manière de prêcher* . . . , pp. 186–87. (Translation ours.)
[7] Cf. *Acts* 17: 28.

heard in the shrine which the devotion of the people of Montreal to the foster father of Jesus has built upon Mount Royal. Every priest, we suppose is familiar with the exquisite pathos, the perfect taste and delicacy with which occasion and place were marked by Newman in the last sermon he preached in his church in Littlemore,—the sermon "On the Parting of Friends."

In the matter of delivery, also, these elements have their importance. One does not preach in a school hall, before a congregation of half a hundred, in quite the same manner as from the pulpit of St. Patrick's Cathedral in New York. In order to avoid prolonging this section to undue length, we will only mention one other aspect of delivery in connection with this second principle. The matter of *contact* with his hearers is all important if the preacher is to convince them that the subject of which he speaks is vital to them. If the sermon is vaguely delivered, if there is no *rapprochement* between preacher and listeners, it is only too probable that the latter will fail to be persuaded that the subject matter has any connection with them either. Contact with his hearers will be easier for one preacher than for another; but no priest should find it impossible to acquire, at least in some degree, through training and practice.

C. *The speaker must clothe his presentation of the subject matter in terms which appeal to the imagination,—that is, in terms which are "picture words," particular, vivid, and concrete*

It is clear, from the very enunciation of this principle, what effect its observance must have upon the composition of the sermon. The preacher wishing to appeal to the emotions of his hearers will avoid the use of abstract, general terminology, and will employ definite, concrete, colorful words: words which furnish the imagination with distinct, well-rounded picturizations.

This is the manner in which our Divine Lord, the Model of all preachers, presented the great truths of His teaching to the crowds which thronged about Him on the hillsides, by the lake, and along the dusty roads of Galilee. Any one of the parables, any one of the discourses of Christ, can furnish us with examples. Witness, for instance, the allegory which He employed to bring home to His listeners the necessity of sanctifying grace:

> Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

I am the vine; you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.[8]

Our Lord made constant use of imagery in His instructions to the people. He taught the doctrine of God's providence through reference to the birds of the air and the lilies of the field;[9] the kingdom of heaven He likened to "a grain of mustard seed, which a man took and sowed in his field";[10] the hypocrisy of the Pharisees was made manifest by their paying of tithes on mint and anise and cummin, while they ignored the weightier things of the law.[11]

In the liturgy of the Church, as well as in Scripture and in his theology, the preacher can find a treasure-house of imagery. To mention only a single example, what a magnificent symbol of the unity of Christ's human nature with the divinity of the Word of God, and of our own union with Jesus through sanctifying grace, is at the disposal of the preacher in the simple ceremony of the mingling of a few drops of water with the wine of the Sacrifice of the Mass.

The ordinary events, the familiar circumstances of every-day life can be used by the preacher in composing a sermon which will appeal to the imaginations of his hearers. Here again, their character and tastes, their environment, their average educational background, their type of employment,—all must be taken into account.

We hope that we may be allowed one more citation from Cardinal Newman, because he has given us a splendid example of the manner in which facts of Church history and images from Sacred Scripture may be expressed in concrete and vivid terminology to achieve a convincing and persuasive result. Newman desired to inculcate in his audience a whole-hearted confidence in the guidance of the Vicar of Christ. To this end, he said, in part:

If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church.

---

[8] *John* 15: 4–6.
[9] *Luke* 12: 24, 27.
[10] *Matt.* 13: 31.
[11] *Matt.* 23: 23.

These are not the words of rhetoric, Gentlemen, but of history. All who take part with the Apostle, are on the winning side. . . . The savage hordes come down in torrents from the north, and Peter went out to meet them, and by his very eye he sobered them, and backed them in their full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children even than the older populations which they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered, and he lived on. . . . Has he failed in his successes up to this hour? Did he, in our fathers' day, fail in his struggle with Joseph of Germany and his confederates, with Napoleon, a greater name, and his dependent kings, that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the Everlasting arms?[12]

In any use of imagery, of course, the preacher should not over-elaborate to the point where images serve rather to confuse than to clarify. And there is one obvious restriction which might perhaps be mentioned. In the portrayal of evils to be avoided, it is neither necessary nor appropriate to enter into a too-detailed and too-colorful description of sin and vice. "Plain speaking" in the pulpit can be carried a bit too far.

Not only must imagery be employed in an appeal to the emotions, but the images must be consistently in the mood of the emotional whole. This demands a painstaking choice not only of pictures but of words. The very *sound* of the words has a certain amount of importance. If Edgar Allen Poe's raven, instead of uttering the sonorous mournful liquids of the refrain-word "Nevermore," had persisted in using some such phrase as "It is finished," the thought of the poem would have been about the same, but the whole emotional atmosphere and mood would have been destroyed. (It is, incidentally, in the works of the poets that the preacher will find many helpful models and suggestions for the adaptation of phrase and imagery to the emotional completeness of a presented object.)

To the concrete and imaginative language of a sermon, there must be added an appropriate delivery. Perhaps we should rather say that the words and phrases themselves will demand a certain sort of vocal expression, if the total effect is to be consistent. Here again we are confronted with the problem of *interpretation*, of tone, emphasis, pace

[12] John Henry Cardinal Newman, *The Idea of a University*, London, Longmans, Green, and Co., 1896, pp. 13–14.

and timing. All these must be studied and practiced by the preacher until they become a sort of second nature, so that it is almost impossible for him to destroy the emotional effect of his sermon by "misreading" it.

In treating of the application, to the composition and delivery of the sermon, of the principles of the appeal to the emotions, we have by no means exhausted the subject. From his own experience and study, the reader will be able to add many more examples and practical suggestions. We hope that we have not conveyed the impression that there is anything complicated about the whole affair. Any analysis of a process, however simple the latter may be in itself, is bound to culminate in a multiplicity of detail. But in practice, the fundamental unity of the "Scholastic" theory of the appeal to the emotions will re-assert itself. Its principles, adapted to the preacher's own personality, will become part of him. He will not consciously apply them to the construction of a sermon as a draughtsman draws a line with a rule. He will work *through* them, unconsciously *by* them, and occasionally, perhaps, in a given set of circumstances, follow a higher rule of application which rises superior to them. He can do that, because he will have made them *his*.

SOME PSYCHOLOGICAL ASPECTS OF SERMON DELIVERY

Probably the most prominent psychological problem referring directly to the delivery of the sermon is this: is it sufficient for the preacher to present his emotional object, taking advantage of the total situation as outlined above, *or must the preacher himself actually feel the emotion he hopes to convey to his hearers?*

As it affects the art of the theatre, this question has been discussed at length for many years. (The problem in the case of the stage, of course, is whether the player must feel the emotion he intends to arouse in an audience.) Eminent actors in the history of drama have been divided into two distinctly opposed schools of thought.

One opinion finds its most pronounced,—and most provocative,—expression in an essay, *Paradoxe sur le comédien*, attributed to Diderot. Speaking of the actor, he writes: "... all his talent consists, not in feeling ... but in rendering so scrupulously the external signs of feeling, that his audience is thereby deceived."[13] Diderot even goes to

[13] *Oeuvres choisies de Diderot*, Paris, Librairie de Firmin-Didot et Cie., 1878, tome premier, pp. 221–22. (Translation ours.)

far as to maintain that it is the absolute *lack* of sensibility which makes for sublime acting.[14] Although his essay is *ex professo* devoted to the theatre, he takes occasion to remark: "But, it is said, an orator is more effective when he is 'worked up,' when he is angry. This I deny. It is when he imitates anger."[15]

Since the publication of this essay in the early part of the nineteenth century, the question has been debated pro and con down to our own day. A large number of opinions from successful actors of the time, collected by William Archer in 1888, shows a marked majority in favor of the theory that actors *do* feel the emotions they portray, but the agreement is by no means unanimous.[16] That the question is still agitated is shown from two articles recently contained in the magazine section of the Sunday *New York Times*. Cornelia Otis Skinner admits that an actor must be capable of *understanding* the emotions with which he deals, and that he must have the *capacity* of feeling them; but she maintains that in presenting them to an audience, he must *act* them,—if he cries real tears the audience will not cry with him.[17] Katherine Cornell, on the other hand, believes that the actor must really *feel* the emotion he portrays, but must always remain master of it.[18]

There seems to be no reason why a skilled actor, presumably a highly accomplished mimic, could not imitate the external signs of an emotion without being moved by it himself; and the more easily from the fact that a theatrical role is usually assiduously rehearsed down to the last detail of stage action and vocal intonation, and then repeated night after night and week after week. But the point appears to be this: *a preacher is not an actor, despite the similarity of expressional media.* It is a familiar condemnation, is it not, to say of a preacher that "he seems to be only acting?" An audience accepts the fact that an actor is "playing a role" as justifying his emotional behaviour; but a congregation rightly refuses to accept the same excuse in a preacher, who is concerned with the souls of men and their eternal salvation, and in whom any appearance of dissimulation, no matter how expert the technique or how good the intention, is exceedingly hard to justify.

[14] Cf. *ibid.*, p. 222. (Translation ours.)

[15] *Ibid.*, p. 242. (Translation ours.)

[16] Cf. William Archer, *Masks or Faces, A Study in the Psychology of Acting*, London, Longmans, Green and Co., 1888.

[17] Cf. *New York Times* (magazine section), Dec. 13, 1942.

[18] Cf. *ibid.*, Feb. 21, 1943.

Even, then, in the case of a preacher with an unusual talent for mimicry, who could imitate the external manifestations of an emotion he did not feel, the procedure would be highly dangerous. Members of a congregation are unusually sensitive to, and highly resentful of, what they consider "insincerity" on the part of a preacher. It is far safer for a preacher to arouse first the emotion in his own heart, than to attempt to convey it to his hearers while he remains cold.

Not only is it safer; we believe it is *easier* to *feel* an emotion than to attempt to portray it without feeling it. The external traits of emotion are most difficult to simulate; but if the emotional object contained in a sermon is of a nature to affect a congregation, it should also produce an emotion in the preacher himself. Conversely, if the preacher himself is unaffected by the material with which he is dealing, then it is not likely that the same matter will have more success with his hearers. In the delivery of a sermon in a concrete set of circumstances, moreover, the preacher is just as susceptible as those who hear him to the emotional impact of the whole situation.

When a preacher really experiences the emotion he wishes to convey, nature comes to his aid in the delivery of his sermon. "Nature itself is extremely eloquent, and deep feeling inspires a manner of presentation which no art can teach; when one really feels what he is saying, the means are at hand for persuading others."[19]

Quintilian's advice to the orator on how to "feel" his address is sound oratorical psychology.[20] The preacher must not try to whip himself into an emotional state independently of the contents of his sermon. He will succeed only in bewildering, amusing, or annoying his hearers. The sermon should in itself be such that he is affected by the matter it contains; when he presents it to his congregation, the same sound basis for emotion will be intensified in its effect by the additional "fourth dimension" of his deeply moved delivery. The emotion felt by the speaker, then, is not independent of the three principles of which we have been speaking, but their result and their complement. (It goes without saying that the preacher must *control* the emotion he feels, and subordinate it to the sense and meaning of his message.)

When we deal with the necessity of the preacher feeling the emotion he wishes to arouse, another psychological problem is suggested. *Is emotion contagious?* Some emotions (love, for instance) apparently

[19] *La véritable manière de prêcher* . . . , p. 188–89. (Translation ours.)
[20] Cf. *The American Ecclesiastical Review*, March 1944, p. 183.

are not. That others, such as joy or fear, are contagious to a degree is not to be denied; but even in their case, we do not think that one person can "catch" an emotion from another as he could catch the measles or the mumps. The contribution, we believe, of the preacher's own emotion lies mainly in the face that *it forms a part of the total emotional object presented to the hearers.* The preacher is not a man set apart from his congregation; the supreme goods to be gained, and the evils against which religion warns, affect him no less than his listeners. If the preacher himself is sensibly moved by the emotional object he presents, its value is reinforced in the perception of his hearers, and another element has been added to the whole situation. But to discuss this question further would demand repetition of much that has already been said.

We must note, in closing, that this series has been concerned with emotion *as emotion.* We have not treated the question of how to arouse the various emotions in particular. We have attempted merely to provide the simplest possible philosophical background for the preacher interested in the question of emotional appeal. The three elementary principles derived from the Scholastic theory of the nature of emotion will hold good for any emotion. But the particular object (while still "good" or "bad" in a general sense) which arouses a particular emotion has its own peculiar modality and characteristics and its own distinctive approach. The study of the individual emotions is necessary for the preacher. He should find the extremely simplified classification given by St. Thomas Aquinas (I–II, q. 23, a. 4) a most interesting introduction to such a study. The best single treatment of the subject from an oratorical point of view is still the first seventeen chapters of the second book of the *Rhetoric* of Aristotle.

* * * * * *

Catholicism is not an affair of sentiment. It relies for the reception of its message and the acceptance of its way of life upon the intellect and will, illuminated and moved by divine grace. The priest in the pulpit brings light to the intellect of his hearers, and attempts to inspire them to salutary acts of will. It is because, in a human being, emotion has an influence upon the movement of the will, that it is a powerful instrument when correctly wielded. But it must never be sought for its own sake, nor confused with a vapid sentimentality.

One word more. We have said that the preacher should feel the particular emotion he hopes to convey. This may, perhaps, by some be called unnecessary. But there is one emotion which should certainly underlie every word the priest speaks as an Ambassador of Jesus Christ: a burning love for his God and for his fellow-men. When this love is present, much of oratorical technique and skill may be lacking, and a sermon still attain its end. But nothing can supplement love's absence. *If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*[21]

Washington, D. C. EDMOND DARVIL BENARD.

[21] *I Cor.* 13: 1.

Priests are interested in any cause or occasion of moral disorder. They realize that, in order to cope effectively with their people's problems, to give precise direction in the confessional and intelligent advice outside the confessional, they must know something of the sources of the difficulties presented to them.

An acute moral sense is only laboriously retained by the average person in the midst of contemporary society. A pagan mentality and a pagan code of values are prevalent. Catholics cannot escape these simply by avoiding the company of persons avowedly pagan in outlook. Even that would not isolate our people from contagion. It has other ways of reaching them.

For example, they cannot listen to their radios any length of time without coming in contact with a pagan (and I do not mean a *good* pagan) point of view. Commentators, comedians, dramatic sketches, so-called documentary programs saturate them, by a cumulative process, with a concept of life wholly at odds with the Christian notion. Advertisements are persuasive agents of the same kind of thing. They hammer home, in no desultory fashion, the idea that the body is all-important. The perfume and cosmetics advertisements are of late particularly blatant in their glorification of passion. And a variety of other advertisements stress comfort and human respect as paramount.

The motion pictures are perhaps the most efficacious propagandists of a philosophy of life inconsonant with Christianity. They do not make overt attacks on Christian dogma, but, visually and audibly, they present as glamorous a way of life in which romance is sovereign and the senses infallible. We priests have not yet fully grasped how tellingly the screen sets forth doctrine contradictory of that which we preach, with necessarily far less graphic force, on Sunday mornings. We are up against the stiffest kind of competitor, and our own experience tells us how influential in molding our people's patterns of thought, choice, and action that competitor has become.

There is another source of infection which may be an occasion of sin for our people or at least the communicator of a pagan atmosphere and mentality. That is the fiction which they read.

A vast amount of fiction is written and read in this country every

year. Fiction is not only entertainment, though its reader may regard it as merely that. It is a commentary on life. It exemplifies and dramatizes a way of life. The reader of a story, short or novel-length, not only meets a set of characters and follows a course of action through which these characters go, he is also exposed to a philosophy of life.

This may be anything but Christian. It may be the very reverse of Christian. It will not be labelled for what it is. It will not be set forth in declarative or argumentative form. The reader will not be on his guard against it. He may not even advert to it as a set of principles. But it is definitely communicated to him by example, and this example is enacted by characters who are plausible and appealing and command his sympathy. His ideas of proper conduct are thus affected. His judgment of right and wrong may be warped. He may come to feel that the Christian code asks too much, that it is impossible of fulfillment, that flesh and blood cannot be governed or curbed by it.

We may not be aware of the existence or the power of this counter-agent in our people's lives as we strive to keep them good or make them good. We may wonder at the extreme difficulty of the task and even incline to despair as we try to lead them out of the morass of sensuality in which we find them bogged down, all the time not suspecting that powerful, familiar, and attractive forces are working against us and undoing all that we attempt to do.

It is with this situation in mind that the present paper is presented. Its object is a few modest suggestions as to what we can do in order better to handle a major, if unspectacular, problem.

A sizeable amount of the reading which our people do is of magazine stories. There are salacious magazines. There is no excuse for reading them, for their character is self-evident. No one could possibly be under the delusion that they are anything but vile. Again, there are pulp magazines which retail matter not filthy but sleazy, yarns which are designed for but one purpose, to pass the time of the purchaser. Morally unobjectionable, these are unworthy of the adult mind and tend to stunt and dissipate the child mind.

The principal danger, so far as magazine fiction goes, lies in the stories offered by the seemingly respectable slick paper periodicals. Some of these are homely hokum, but a great many are suggestive in a deceptively genteel way or make light of the marriage vow or condone pre-marital sex relations or promiscuity. A steady diet of the latter type of romantic poison has a deleterious effect. However, magazine

fiction in general is written according to certain set formulae, depending on the publication. Once this is brought home to our people, it should not prove too hard to make them wary of the kind of story which is morally harmful. They will know what it is and where it is found.

The major problem is in the field of books. And, within that field, the chief difficulty has to do with best selling novels.

It is impossible for the parish priest to read all the best selling or widely popular novels. He has not the time to keep up with them. Even if he had the time, it would be inadvisable for him to try it, for many of these books are trash or dreary bores. The little time that we have for reading we invest in substantial works which will help to give our preaching body and grace and profit us intellectually, culturally, and informatively.

Fortunately, there are a number of media through which we can acquire the necessary knowledge of current novels. *Books on Trial*, published monthly by the St. Thomas More Bookshop, Chicago, assays a large number of new books in every issue, and employs schemes of classification which indicate the approximate moral quality of each title considered. *Best Sellers*, originating at the University of Scranton, Scranton, Pa., covers fewer titles, but submits each to thorough examination. This publication has improved immeasurably since its first issue, both in appearance and contents. One will not always agree with its estimate of books, but, in the main, it is highly commendable, not least of all because it assigns reviews to people who know their business.

Our Catholic magazines are now doing a far better job than formerly in giving adequate attention to new novels. A priest who reads the reviews in *America*, *The Catholic World*, and *The Sign* can be sure that he knows what he needs to know about most of the books his people are likely to read.

We must recognize that there are differences among readers. Every confessor or director knows that people vary widely in character, development, and susceptibility. For example, one person is mildly scrupulous, another sensitive, another sturdy, another what we call sophisticated, but all of them want to be good and to avoid evil. A novel which will horrify and almost derange the first, will prove strong and somewhat upsetting to the second, will not trouble the third, and will impress the fourth as naive.

Mark you, I am not saying that there are no objectively bad books.

There are. I am not saying that it is only the simple and the sheltered who can be morally injured by so-called realistic fiction. Anyone, at any time, can be seriously affected by one or another novel of that sort.

But I am saying that, when we are not dealing with an absolutely evil book, we cannot issue ukases, we cannot say, without qualification, that, for everyone, a novel is or is not an occasion of sin. We have to take into consideration the history and suggestibility of the individual reader.

It is something like the matter of drink.

No one may take a lethal or injurious draught of poison; no one may read wholly bad novels. Whiskey is not evil in itself, although it has caused plenty of trouble; certain novels, which are not evil in themselves, have caused plenty of trouble. Some people can drink a lot of whiskey without getting drunk or in any way approaching drunkenness; some people can read fiction which is quite outspoken, without sinning in thought or desire or even being tempted to do so. Some people cannot drink a little whiskey without getting drunk; some people cannot read a relatively conservative novel without being tempted.

The only general law that can be laid down is that drunkenness is sinful, whatever the amount of liquor it takes to make one drunk. Because a dram makes A drunk, we do not conclude that B, on whom the effect of several drams is not one of drunkenness or anything like it, may not take a dram. The capacity of the drinker is an important factor. And so is the susceptibility of the reader. Because a novel is an occasion of sin for A, it does not follow what it is such for everyone else, from B to Z, hence there is no justification for a general prohibition.

The foregoing may make it seem as if I am setting the priest the impossible task of determining for, say, a thousand parishioners, differing sharply one from another, what each may or may not read. I am not. Does the priest have to determine for a thousand parishioners how much each may drink? No. From the pulpit he announces the general principles bearing on drinking and drunkenness. In the confessional he deals with individual cases as specific direction is either indicated or requested.

Could not the same procedure be followed in the matter of reading? Which of us has ever given or heard a sermon on this subject? I have not. Yet it is immensely important and practical. Indeed, Canon 1405 would seem to obligate us to deliver such sermons. And experi-

ence shows that for one penitent who gets drunk or runs the risk of getting drunk, there are a good many more who sin in thought or are in the occasion of such sin, possibly as the result of their reading.

They will confess reading indubitably bad books. But they are not even aware that the reading of books which are not branded as bad, which they do not consider bad, *but which are bad for them*, is the source of these temptations. Nor do we suspect that fact when these sins of thought are confessed to us and we are faced with the obligatory task of trying to get at their roots.

A sermon, or a set of sermons, on reading would be very much in order and notably helpful. It should not take the form of heated denunciation of certain titles, for this would simply send a number of our auditors scurrying for the books mentioned.

Church law on the reading of forbidden books should be plainly set forth. The *Index* is greatly misunderstood. Many think that if a book is not on the *Index*, it is perfectly proper and harmless for anyone to read it. Not a few of us have been asked, "Is *The Grapes of Wrath* on the *Index*?" When we say that it is not, at once our inquirers presume that all Catholics may read the book and can do so without risk. They do not understand that the *Index* is a listing of works of enduring character, and not a literary counterpart of the Legion of Decency's always changing table of films which are here today and gone tomorrow. The *Index* could not possibly keep up with the output of novels in the United States alone, where new fiction is published daily and the bulk of it is celebrated for a few weeks, then buried in oblivion.

What our people need to be acquainted with is the *generic* prohibitions laid down by the Code. They are precise and comprehensive. They do not name books but rather set standards. These should be explained to our people. There are proud, self-willed, recalcitrant Catholics who will not conform to them, but the majority, despite the magic of compulsive advertising and the desire to do and read what the crowd is doing and reading, are willing to be directed, provided the direction is explicit and consistent. The provisions of the Code will serve as a foundation, but only if they are known.

But general rules must be applied in particular cases. In a pulpit instruction, the priest can give his people the means of doing so for themselves, always pointing out that, in doubtful cases, the individual can consult his confessor or director.

In setting forth practical means of applying the general rules, the

preacher can note the fact that books are extensively reviewed today. The Sunday papers, metropolitan or local, usually run book critiques. Many papers carry notices of new books daily.

The vast majority of the reviewers in the secular press are not at all concerned about the possible moral effect of books on their readers. No one can look to them for such judgments. But they customarily summarize the plot of a novel, indicate its tone, mention whether or not it is "realistic," and never fail to call attention to its sensationalism or lack of sensationalism.

In other words, a book does not come to one (whether bought, rented, borrowed, or given) as a completely unknown quantity. One knows, at least roughly, what sort of book it is, or, at any rate, one could easily find out, and, when so many books are possible occasions of sin, one is obliged to find out, particularly in view of the comparative ease with which this can be done.

Furthermore, our people can, in a discourse on reading, be referred to the Catholic magazines mentioned above.

But a sermon or a series of sermons along these lines, no matter how fine, is not enough. At best, it is only negative. More and more people are literate. More and more people are reading. New mass distribution book clubs are being established; the old ones are expanding their membership. Lending libraries are flourishing. Sales in book shops are mounting. The pressure on our people to conform to popular taste, even though it is artificially stimulated and manipulated, is increasing. We must do more than try to sweep back this tide. We must provide a counterattraction.

This can be done through Catholic libraries and Catholic book clubs.

In the past few years Catholic libraries have been established all over the country. Most of them have begun on a shoestring. They had no large financial backing. They had barely enough to pay for a modest, tentative start. Where they have been managed with even a minimum of commercial skill, they have not only survived but prospered.

Their history proves that to found such an institution requires neither a sizeable outlay, a large staff, nor special business aptitude. It proves, secondly, that the Catholic library fills a capital need of which only a few are aware until it is supplied. It proves, thirdly, that a project of this sort will be supported and enthusiastically appreciated. And, fourthly, it proves that many people read question-

able books because good books have not been called to their attention and put within their reach.

The Catholic libraries have done a splendid work of giving thousands of persons a Catholic education of adult proportions, of developing a full-fledged Catholic sense in men and women who lacked it, and of fostering finer tastes in literature. To repeat, an incredible number of our people read frivolous or noxious nonsense because they know of nothing better. The Catholic library gives them something better and, in the main, they seize upon this opportunity delightedly and make the most of it. They revel in the treasures of Catholic letters, old and new. And from contact with these they derive both a distaste for cheap or dangerous publications and criteria for judging them aright.

I do not hesitate to say that the Catholic library will, in the decades ahead, prove a major weapon in our struggle for a Christian society and a strong, sound Catholic people. But it must be used. An unforged or sheathed weapon is an ineffective weapon.

By a Catholic book club I mean a group of Catholics, in a community or in a parish, banded together for corporate reading. By corporate reading I mean the private reading and common discussion of certain books by all the members of the club or of its subdivisions. This is no imaginary scheme. It has been tried, and it works.

Each group should consist of no more than eight, or at most, ten persons. This necessitates the breaking up of the membership of a large organization into fractions. Each small group decides in, say, September, which books it will read during the year. An organic, rather than a heterogeneous, course of reading is set. The books are bought from the members' dues or contributions.

The reading of one book is appointed for each month. This work is passed from one to another until all have had it. Then those who have read it gather at the home of some person in the circle and spend an evening systematically comparing impressions of the volume.

One member acts as moderator of the discussion and may begin it by summarizing the book. The smallness of the group and the fact that all know one another preclude the possibility that the discussion will go dead. Experience shows that it is lively and illuminating. The book is taken apart and put together again. Every member gets the benefit of the judgments of all the others and sees the book through their eyes. He discovers things about it which he had not noticed, and, in the light of others' criticisms, revises his own estimate.

This procedure makes the members better readers of better books, and gives them a mature Catholic attitude toward all reading. They are so pleasantly busy with meaty, nourishing books that they have neither time nor inclination for mere pastime reading.

Both lending libraries and book clubs need the initiative of a priest to get them started and his encouragement and counsel to keep them running as they should. It is fascinating work, and it contributes vastly to the positive solution of a problem which is vexatious and swelling.

Hartford, Conn. JOHN S. KENNEDY.

THE APOSTOLATE OF THE SEA

They that go down to the sea in ships, doing business in the great waters: These have seen the works of the Lord, and his wonders in the deep.

(Psalm 106)

About the year 1890, His Holiness Leo XIII gave this intention to the Apostleship of Prayer: "The Men of the Sea." This no doubt was the answer to the appeal of an English sailor made to the Rev. Archibald Douglas of South Queensferry, England, for aid to Catholic sailors. Through the efforts of Father Douglas, the startling fact was brought home to the English Catholics that while many excellent Sailor Homes were established and in use for Protestant seamen, practically nothing was being done for the Catholic sailor. Shortly after, at the Catholic Truth Society Congress in Liverpool in 1892, Mrs. Georgina Fraser read a paper entitled "How to Help our Seamen," which aptly described the fine work done by non-Catholic Sailor Homes of England. From then on the movement, placed under the dual patronage of Our Lady Star of the Sea and of St. Peter, gained momentum. At first the only concern was the men of the Royal Navy but the men of the Merchant Marine were later included. In 1906 Cardinal Bourne founded the Royal Navy Association to care for the Catholic men of the sea. This organization was the father of the modern Sailor Service Movement.

As the work progressed and expanded, it became necessary to establish an international headquarters. In 1922 the first international council was held in Glasgow, Scotland, at which time only ten ports in the world had facilities for Catholic seamen. Further expansion caused the transfer of headquarters to London in 1928. Here the work was allied to the St. Vincent de Paul Society to form a Joint Council of the Apostolate of the Sea.[1] In 1931 this Council adopted the title *Apostolatus Maris Internationale Concilium* (A. M. I. C.). At the International Congress of September 1938 the report of the executive committee stated: "In Argentina, Australia, Belgium, Canada, France, Great Britain, Germany, Holland, India, Ireland, Italy, New Zealand, Poland, South Africa, Spain and the United

[1] War emergency required the return of the International Headquarters to Glasgow in 1940.

States—16 of the 60 maritime countries—*Apostolatus Maris* is so founded as to secure its continuance nationally no matter what disaster may overtake international relations in the political sphere."

Work for the seamen in New York was begun under the direction of Archbishop Corrigan in 1884. He appointed a committee to start a mission for seamen. This committee under the chairmanship of Father McCormack consisted of Father Charles Parks and Father Chidwick, then a Chaplain in the U. S. Navy. The mission was incorporated in 1899 and was located in a store at 176 Christopher St. It was placed in charge of the Rev. William F. Dougherty, who labored in this field until his appointment as pastor of St. Michael's Church. He was succeeded by Father Philip J. Magrath who was appointed by Cardinal Farley in 1907. The mission was known as the Catholic Seamen's Mission—St. Peter's Union for Catholic Seamen, and was situated at 422 West Street. In December 1932 the mission was moved to 485 West 22nd Street, its present home.

Father Magrath was director of St. Peter's Union for a quarter of a century. In the words of the famous Father Duffy, his life was "full of adventure, color and service—a service rendered in the most offhand and friendly way." Numerous stories reside in the tradition of the New York waterfront concerning this zealous priest's work. "Many are the tales of boys he befriended, foolish men he protected, broken and almost lost souls he saved from eternal destruction." (Eulogy, Rev. John J. O'Donnell.)

On August 6, 1935, Rev. John J. O'Donnell received the following appointment from Patrick Cardinal Hayes:

> I hereby appoint you as Director of the Catholic Seamen's Mission, which means being the successor to the Rev. Philip J. Magrath.
>
> This also means that you are to take over the work of providing for the seamen who enter this port which is generally known as the Apostleship of the Sea.
>
> Praying for you every blessing in this important missionary field, I am
>
> Faithfully yours in Christ,
>
> Patrick Cardinal Hayes.

Thus we come to the present administration of the work for seamen in New York. In November 1934 Father O'Donnell had been appointed pastor of Guardian Angel Church, which is located around the corner from the Mission House on 22nd Street. This constituted an ideal situation. There existed now not only a building for the seamen

but, in closest proximity, an excellent church which was immediately given to the waterfront of New York as the Shrine Church of the Sea. The Catholic Seamen's Mission no longer pointed to a church; it now was the active partner with the same priestly staff ministering to both.

To provide adequately for the increased demands of a growing field, the facilities at 485 West 22nd Street were completely renovated. The entire interior was changed. At the conclusion of these extensive improvements the seamen found a modern building ideally suited to their needs. Consisting of four stories this converted brown-stone house offers:

1. In the basement, shower room and dressing rooms with every convenience to shave and "clean up."
2. On the first floor, the office, lounge room, radio and the quiet corner by the fire-place.
3. On the second floor, the library and writing rooms.
4. On the third floor, the pool and billiard room.
5. On the fourth floor, the kitchen and snack bar.

There are no provisions for sleeping accommodations because the majority of people who run rooming and boarding houses in the neighborhood are decent and respectable and we could not economically and do not intend to compete with them.

Having briefly traced the history and given the present physical setup, we now come to the seaman himself and our approach to him.

Who and what manner of man is the seaman? First of all, the average seaman is a gentleman. In the field of labor he may belong to the skilled or the unskilled class. If American he may belong to the C. I. O. (N. M. U.) or the A. F. L. In the field of religion he may be Catholic, Jewish or Protestant. In color he may be black, yellow, white or a mixture of two or more races. He has the same passions and emotions as any man.

Long absence from the homeland and days ashore in lands of another language make it decidedly inconvenient, if not morally impossible at times, for the Catholic seamen to frequent the Sacraments. But each profession, each walk of life, present problems to its followers in their quest of the ideal life. The seaman definitely is not a freak of nature, an unusual difficult class of mankind who must be babied as a unreliable infant or enticed to a religious service as one dangerously in need of salvation. Once ashore the seaman dresses as the next man. He pays the same price for his newspaper, his socks, and his theatre ticket. He goes to church and does not wish to be labeled as

one particularly needing salvation. If the bank clerk, the physician, the merchant can go to church without first identifying his livelihood, then why should the seaman be singled out? An understanding of this fundamental fact is necessary before anyone can hope to understand our fellow citizen, the seaman.

How do we help the seaman in New York?

Pope Leo XIII in his Encylical *Rerum Novarum* wrote: "Let the State watch over these societies of citizens united together in the exercise of their right; but let it not thrust itself into their peculiar concerns and their organization, for things move and live by the soul within them, and they may be killed by the grasp of a hand from without." The Church should ever be solicitous for the welfare of the laboring man but strictly "peculiar concerns" should not be grasped by the individual sacerdotal labor expert. God cannot be exiled from the field of labor, but His minister should not inject his theory into a controversial labor program that is morally indifferent. For as the Church does not favor a monarchy over a democracy or vice versa, neither does she favor the craft union over the industrial union or vice versa.

This awareness of the prudence of leaving strictly labor problems to labor bore abundant fruit shortly after Father O'Donnell became Chaplain of the Seamen of the Port of New York, and followed closely his entrance into the maritime field. During the memorable Seamen's Strike of 1936, feeling ran high. Communism put out its hand and deluged the waterfront with propaganda literature. The Shrine Church of the Sea vigorously combatted this attack against religion. But while fighting this moral problem, it at no time injected itself into the strictly "peculiar concerns" of the waterfront labor problems. As a result, when the strike was over and there existed among the Maritime Workers two unions—the N. M. U., the C. I. O. Affiliate for the Seamen, and the A. F. of L. for the Longshoremen and Truckmen—the Catholic Church of the waterfront had lost no prestige, was not the enemy of either, but the friendly counsellor of both.

The program for seamen is two-fold, spiritual and social. The seamen, as we said, desire to live normal lives on shore. They look upon the Shrine Church of the Sea as their Church, where they can lead a normal Catholic life, mingling with other parishioners in a free and easy manner, and not labeled as a group apart. They drop in for a short visit to the Blessed Sacrament at their convenience and avail themselves of the opportunity to receive the Sacraments. Every

tactful endeavor is made to suggest that the priests are always glad to be at the service of the seamen at all times; and this solicitude for their spiritual well-being does not cease with death. All funerals of seamen take place in the Shrine Church of the Sea. Every Catholic seaman receives the benefit of a solemn requiem Mass and interment in the Church's "Seamen's Plot" in Calvary Cemetery. At each funeral, whether the seaman be destitute and friendless, or not, as many priests of the staff as possible accompany the body to the cemetery.

With the advent of the war and the increase in shipping, more demands were made upon this work. In co-operation with the War Relief Services, National Catholic Welfare Conference, the building at 485 West 22nd Street was renovated so as to accommodate more men. The staff was increased and a skilled welfare director, Francis Kelly, a seaman himself, now ministers to the many new problems of the wartime seamen. The present staff includes Monsignor John J. O'Donnell and his three associates: the Rev. Robert P. Dugan, Rev. Philip J. Murphy, and the writer; the Welfare Director, Personal Service Secretary, Janitor, Maintenance Man, Porter, Receptionist and Custodian. All of the lay staff are former seamen.

As spiritual shepherd of the waterfront, Monsignor O'Donnell bears the title of Port Chaplain, which was first bestowed upon him by Cardinal Hayes and then renewed by Archbishop Spellman. This title gives the hint that the work of the Shrine Church of the Sea is not limited to seamen only but embraces a larger field. A glance at the present title of the Center, "Catholic Maritime Center," indicates that the work embraces all who labor along the waterfront,—the longshoremen, the seamen, the truckdrivers, the custom men, and the shipping men. In all truth, the Shrine Church of the Sea is the center for all maritime Catholics.

Another phase of the work which perhaps is not as well known is that of supplying and supervising Mass facilities aboard passenger ships leaving and arriving at the Archdiocese of New York. This task requires painstaking attention to many details but it has its own reward,—the satisfaction that the Sacrifice of the Mass can be offered in a proper and decent place aboard ship. To attend to the physical details of the work there is a lay staff, consisting of a field secretary, a corresponding secretary, and a chauffeur for a little white truck which bears the insignia of the Apostleship of the Sea. The secretarial work entails the keeping of an accurate account of all transactions, with entries to be made on the list of supply forms which are

sent to the ship, to the Port Steward, to St. Zita's and to the Church's own files. The little truck is used to transfer altars and supplies to the ships. The good Sisters of St. Zita's Home launder the altar linens.

No material profit accrues from this work. The steamship companies that are understanding pay the charge of wine, candles, and laundry, but bills are forwarded from St. Zita's which receives whatever profit there is to be made. Steamship companies and independent ships who, for some reason or other, balk at this procedure are carried by the Shrine Church of the Sea. In other words, profit is not the aim of the Church but rather the guarantee that Mass will be offered in a decent place with canonically correct matter.

A distinctly important advantage results from this supervision of Mass facilities. It is the open sesame to the waterfront. Various governmental restrictions limit visitors to the piers and ships except those who have a legitimate reason for such a visit. The priests of the Shrine Church, as caretakers of the maritime altar supplies, belong to the waterfront and are recognized as such by all officials concerned. Those daily "business" visits bring the priests in contact with many maritime workers and increase the possibilities for spreading the Message of Christ.

Since the outbreak of the war, the regular runs of the steamships have been eliminated. But this has not meant the elimination of the work. Recently Archbishop Spellman, through his delegate Bishop O'Hara, has appointed Monsignor O'Donnell as Civilian Chaplain of the Port for the Army and Navy Chaplains, that he might care for their needs of wine, hosts and candles and the like.

Many problems arise in the work of the Port Chaplain, some of which do not have a direct bearing upon the individual lives of the waterfront or maritime worker. Because of his familiarity with the requirements of the government and the shipping companies, he is frequently honored by being delegated by Archbishop Spellman to facilitate the arrival of visiting ecclesiastics embarking or arriving at the Port of New York. The mass homecoming of Roman students at the beginning of the war, when the North American College was closed, was not a tedious process of customs regulations but a true welcoming homecoming, due to the co-operation of customs officials and the Port Chaplain.

In peacetime, many of the passenger vessels leaving New York carried aboard a Catholic priest to offer Mass for the Catholic passen-

gers. These operating companies added this service not out of a purely supernatural motive. They realized the material advantages to themselves.

The priest aboard ship has few duties:—the offering of the sacrifice of the Mass and the administration of the Sacraments, which with rare exceptions, includes only the Sacrament of Penance. In return the company makes the priest a guest passenger. At the outset, the selection of Chaplains was, to say the least, haphazard. Any priest applying to a shipping company needing a Chaplain was offered the position. In any profession certain members are better qualified for certain tasks than others. The throat specialist does not qualify as an expert obstetrician and no recognized hospital would place him in charge of the maternity ward. In the priesthood, the metaphysician does not always make the ablest administrator of the Diocesan Service Corporation. So too, in the matter of acting as Chaplain aboard ship, certain priests are not as temperamentally suited as others. While the duties are few and easy, there is ever-present the need for priests who are bulwarks of common sense, capable of being "all things to all men." With definite ecclesiastical supervision governing the selection of ship Chaplains, the Church's salesman at sea would be a shining proof of the authenticity of Her doctrines. Such is the spiritual advantage of supervision.

There exists also a material advantage. When the ship companies rely on themselves, picking their Chaplains from the applications of priests seeking free trips, their attitude is always that of one offering a crumb to a beggar. The priest is placed on the same level as the entertainers and is given the same accommodations and treatment as are accorded the dancing instructor or the caretaker of the gymnasium. He is not respected as a quasi-officer but is considered just another member of the crew. Some few progressive shipping companies saw the value of having the Chaplain chosen through ecclesiastical channels. They asked Monsignor O'Donnell to obtain priests for their ships. With the explicit approval and direction of Archbishop Spellman, Monsignor O'Donnell undertook this work. But before accepting this responsibility, he made this point clear. The company desires a priest. The priest in turn must always be treated as a gentleman and be assigned first-class accommodations, not "the best available" (a deceptive phrase, for on a heavily-booked voyage the best available accommodations may be just a step from the boiler room). On the ships of the companies co-operating with Monsignor

O'Donnell, there has never been any conflict, criticism, or scandal,—pharisaical or otherwise. The Chaplains have been true salesmen of Christ and have been treated as such. But this ideal cannot be attained as long as the shipping companies are able to secure Chaplains by themselves. The writer does not presume to point out the solution or its application, but only to indicate the problem and the value of a solution.

The work of the Shrine Church of the Sea is as interesting and varied as the moods and extent of the sea. At times the labor is as oppressive as the roar of a northeaster, then again as sweet as the calm of a tropical moonlit sea. But through the fog of discouraging events, above the reach of the high seas of spiritual struggle, in the clear brilliance of the sun of success stands the Cross of Christ, ever bringing home to the sacerdotal custodians of the New York waterfront their only purpose of life,—that God be brought to the waterfront and the waterfront to God.

May the Star of the Sea protect and guide all who labor, by, or on or for the sea.

New York, N. Y. WILLIAM J. RINSCHLER.

THE PRINTED BIBLE: A STUDY IN BIBLIOGRAPHY

"There is a small book, and yet all the libraries of America would be not large enough to hold all the books which have been inspired by this one little volume: the Bible."[1] It has been multiplied by handwritten and printed copies, but, curious to say, statistical accounts of editions for all ages, which would convey to our mind some idea, though incomplete, of the magnitude of the Biblical Kingdom, are not available.

From the very beginning of Christianity the Bible was copied by hand; monks and noble ladies undertook it as a form of ascetic work and some others as means of earning a livelihood. The Bible was the one great text-book for all classes, clergy as well as laity, and there was thus a constant need of multiplication of copies to meet the demand.

The sources of early history being very fragmentary, we have no means of estimating the extent of Bible-copying during the first centuries and the Middle Ages. We have catalogues of books treasured in more than one thousand libraries from the ninth to the sixteenth century, yet the copies listed in them represent only a fraction of the Bibles copied and transcribed during the Middle Ages. We have likewise copies of the Bible and references to other lost copies of the earlier centuries but these too represent only a part of the whole output. Despite the voluminous literature on the Bible, it is curious to note that as yet no one has attempted to collect the material bearing on the multiplication of copies of the Bible during the early centuries.

The Gospel message was first preached in Hebrew, Aramaic, Greek and Latin, and the first Bibles were transcribed in those languages. Besides, the Bible was also translated in the first centuries—into Syriac, Coptic, Arabic, Ethiopic, Armenian, Georgian, Persian, Sogdian, Gothic, and Old-Sclavonic languages. Some Fathers of the Church speak also of translations of the Bible into the Indian, Scythian, and Sarmatian languages but modern scholars doubt the existence of such. They had also doubted the existence of a Persian translation for many centuries till lately (1902) a fragment of such a version turned up which dates from the sixth century. The Gospel was preached in the fourth century to the Celts in Gaul in their own language and to the

[1] Dobschuetz, Ernest von, *The Influence of the Bible on Civilisation*, New York 1914, p. 3.

people in North Africa in the Punic language but nothing of such versions, if they were ever made, has come down to us.

During the Middle Ages the Bible was translated into the Italian, French, Spanish, German, Dutch, Polish, Russian, Czech, Croatian, Hungarian, Romaunt, Danish, Swedish, Anglo-Saxon, English, Irish, Welsh, and Breton languages. In 1305 the Franciscan missionary John of Monte Corvino translated into the Tatar language the New Testament and the Psalter. About the year 1303 a Franciscan missionary translated parts of the Bible into the language of the Turkish Cumanians of Hungary.

The number of Bibles or parts of the Bible rendered into these languages can never be determined accurately nor even approximately. All we can say is based on the manuscripts which have come down to us; how many have been lost nobody can know. Walter Arthur Copinger has attempted in his standard work *The Bible and its Transmission* (London, 1897) to gather into one volume details, which lie scattered far and wide in a prolific literature, as to the Hebrew and Greek Bible and its version into Latin and the modern languages prior to the Reformation. This author does not claim that his list of manuscripts and printed editions is absolutely exhaustive but he spared no labor to make it as complete as possible.

The Hebrew manuscripts of the Bible which have been preserved amount to about 3400. None of them contains the New Testament which was originally written in Greek nor the seven deuteronomical books of the Old Testament which likewise were originally written in Greek. These Hebrew manuscripts do not contain more than thirty-nine out of forty-six books of the Old Testament and many of them not even as much, since they are often incomplete.

The Greek manuscripts containing the whole Bible or parts of the Bible amount to about 4000. The Latin manuscripts of the whole Bible or parts of the Bible run up to more than 8000. The number of manuscripts of the Bible in Oriental and European languages written prior to the sixteenth century reaches hardly up to the one thousand mark. But this sum total of pre-Reformation Bible manuscripts represents after all only a small portion of the original output.

The Bible, it is true, is a small book and yet it took a long time to write a single copy. The Latin Bible contains 3,229,768 letters. The Greek Bible numbers a little less, viz., 3,200,700 letters. The translations into the modern European languages contain considerably more letters owing to the auxiliary verbs and the great number of connec-

tives. Thus the English King James Version, including the fourteen deuteronomical books, contains 4,725,356 letters. The German Lutheran Version, exclusive of the 14 deuteronomical books, numbers 3,566,480 letters.[2]

Everyone can easily figure out how approximately long it took to write a copy of an entire Bible. Writing fast you may cover one hundred letters in a minute. At that rate it will take 666 hours or 55 days of twelve hours' work to finish one single copy of the Bible. But no one can write a Bible at that speed; it takes some time to make ready and to eliminate errors. Besides, the writer has to slow up with progressing exhaustion. Taking, therefore, fifty letters a minute as a safe average of writing over a space of time, the copying of a complete English Bible of 4,725,356 letters would consume 1575 hours or 131 days of twelve hours' work. Hundreds of the ancient manuscripts were written with especial care which would prolong the work of transcribing to twenty months, two years and even longer. Thomas a Kempis, the author of the *Imitation of Christ*, spent thirteen years (from 1426 to 1439) in copying a Latin Bible in five folio volumes. Some particularly fine editions occupied the copyist and illuminators for as long as thirty and more years.

Coming down to the age of printing we will have more precise data upon which to base estimates as to the spread of the Bible through multiplication of copies.

In 1450 the printers began to publish the first edition of the Bible in movable type. Up to the year 1520 we count as many as one hundred ninety-five editions, with 132,600 copies of complete Bibles in Latin, Greek, German, Italian, French, Czech, and Spanish.

Parts of the Bible were published by Catholic printers prior to the year 1521 in the above-mentioned languages and also in the following fifteen others: Hebrew, Aramaic, Arabic, Ethiopic, Armenian, English, Flemish, Portuguese, Swedish, Danish, Church Slavonic, Croatian, Polish, Russian and Tatar and a few quotations in Turkish (in a sermon). Jewish printers issued also a great number of Hebrew Biblical Books and Aramaic translations; and Schismatic Greek Orthodox printers published a number of Biblical Parts in Church Slavonic for the use of their co-religionists.

The demand of the people and the clergy was not so much for the possession of complete Bibles as for parts of the Bible to serve as

[2] Cf. "The Numbers of Letters in the Bible," in the *Fortnightly Review*, Nov. 1933, pp. 246–47.

prayer manuals and meditation-books, or as text-books for catechetical instruction in schools. To meet this excessive demand the printers set up in movable type and put to press as many as 4,938 editions of such parts with an aggregate of more than 3,637,000 copies.[3] All these parts of the Bible were printed prior to the year 1521.

As regards single books the most favored book of the Bible was the Psalter or Book of Psalms which was issued prior the year 1521 in 734 editions with an aggregate of 492,000 copies. A very popular book of meditation was the so-called *Postil* (the Epistles and Gospels of the Sundays and Feast-days), issued with explanatory commentaries for the instruction of the laity. Prior to the year 1521 as many as 406 editions with 260,000 copies were printed and placed upon the market. The test of the Passion of Our Lord was printed in 122 editions and 91,000 copies prior to 1521. The favorite prayer-book of the medieval laity was the *Book of Hours*, called the *Primer* in England. It consists of selection of Psalms and parts of other Biblical Books, called lessons, interspersed with non-Biblical prayers or collects. Up to the year 1521 the printers issued as many as 1,057 editions with an aggregate of 846,000 copies of the *Book of Hours* together with 209 editions and 161,000 copies of similar works going by the names of *Hortulus*, *Officium B.M.V.*, and *Cursus B.M.V.* This million of selections from the Bible had been printed in various languages for the *exclusive* use of lay persons. The New Testament and collected or single books of the Old and New Testament (exclusive of Psalters) were printed up to the year 1521 in 338 editions and 255,000 copies.

All these Bibles and parts of Bibles were printed by Catholic printers. Naturally some minor parts of the Bible are duplicated in different editions. Thus the text of the Passion of Our Lord is also reprinted in the *Postils* and Missals and psalms and lessons printed in the *Books of Hours* are also found in the Breviaries. Yet these duplications are not expressed in the foregoing figures. The catechetical parts, Ten Commandments, Our Father, and Hail Mary, are not included, even though they were issued in separate booklets accompanied with extensive commentaries. Finally all Biblical parts incorporated into theological treatises were excluded. Thus the various explanations of the Mass reprint also Epistles and Gospels which are not counted in the foregoing figures.

Prior to the year 1521 a number of collections of moral sayings taken from the Bible were also printed. We have excluded these from the

[3] Cf. *Ecclesiastical Review*, March and June, 1928; August, 1933; March, 1939.

above enumeration since they do not give the text of any book in running order. For the same reason we omitted the xylographic reprints of Biblical quotations found in the so-called "block-books." Reprints of the same text in polyglot and collected works are treated as units. Thus Giustiani's polyglot Psalter of 1516 with its sevenfold reprint of the whole psalter is counted only as one edition.

By a strange whim of bibliographers we are best informed about the first and last periods of printing. The three hundred fifty years intervening between 1520 and 1870 were very prolific in the production of Bibles and parts of the Bible but unfortunately we have no exact data about the number of reprints made during that long span of time.

Anything like an accurate enumeration of editions is out of the question. We may resort to guess-work, as did Wendell Prime in 1888. He wrote: "Many years ago the known editions of the Bible printed from the time of Gutenberg onwards were at least 30,000. There may have been printed 250,000 editions. No one need dispute about the correctness of these figures, for more Bibles are now printed daily than at any previous period, and, therefore, every day adds to their number by thousands."[4]

Other bibliographers tried to solve the problem by a mathematical calculation based upon the principle of a constant progression of production. As early as the year 1823 an anonymous bibliographer estimated that from 1436 till 1822 as many as 3,681,960 editions of books were issued with an average of 900 copies to an edition or an aggregate of 3,313,764,000 copies.[5] In 1900 Paul Otlet calculated that the total production of printed books from 1436 till January 1, 1900 amounted to 12,163,000 editions.[6] B. Iwinski published a new estimate in 1911 based upon a mathematical formula according to which from 1436 till 1942 there have been issued 14,558,565 editions.[7] Taking the average of 1000 copies to an edition we will have to place the world's production of printed copies of books at 14,558,565,000.

Certainly such calculations rest upon rather slender foundations, yet we may consider them safely as understatements. We know that for certain periods the rate or progression is evidently too low and then it

[4] *Fifteenth Century Bibles: a Study in Bibliography*, New York, 1888, pp. 6–7.

[5] Cf. Gabriel Peignot, *Manuel du Bibliophile*, Dijon, 1823, Vol. I, p. 2, note.

[6] Cf. *Bulletin de l'Institut International de Bibliographie*, Bruxelles, 1900, Vol. V, pp. 113–16.

[7] Cf. *Bulletin de l'Institut Internationale de Bibliographie*, Bruxelles, 1911, Vol. XVI, pp. 2–55.

is a curious fact that all estimates put forth by bibliographers have turned out for the last hundred and more years as falling considerably below the true mark. Bibliographers always find out that the number of printed books turns out to be higher than they had imagined. Peignot rightly remarked in 1823 that "the number of printed books is so immense that it becomes incalculable."[8]

In regard to the number of printed Bibles and parts of the Bible Peignot in 1823 placed their output at 36,000,000 copies,[9] what would correspond to less than one percent of the total production, as estimated by his anonymous correspondent (3,313,764,000). Yet in regard to the Bibles and parts of the Bible printed from 1450 to 1520 we established that they constitute 6.84 percent of the total production. This percentage was surely increased during the succeeding two centuries, whilst it fell off in modern times, so that we may safely take six percent as the average for the world's production of Bibles from 1450 to 1942. According to this rate we must calculate that there had been printed 873,514 editions and 873,514,000 copies of Bibles and its parts up to our times. These figures cannot be considered exaggerated in view of the fact that the British and American Bible Societies have issued from 1804 till 1942 more than 420 millions of Bibles and New Testaments and other parts of the Bible in 835 languages.

Naturally the bulk of this output of Bibles has been destroyed by this time, by wear and tear, accidents of fire, brutal force, etc. In 1823 Peignot's calculator estimated a loss of two thirds and a saving of one third of the world's total book production.[10] This rate of saving can be verified as to certain books, especially ponderous tomes, but as an average for the whole output it must be regarded as exaggerated. Caxton's books, for instance, have been lost to such an extent that of eight editions no single copy is preserved but only fragments, and of thirty other editions only one copy has come down to us. These editions of Caxtons, being English works, were issued in a rather limited number of copies, namely three hundred copies each. Accordingly of 11,400 copies issued by Caxton only 30 copies and about 20 fragments have come down to us, i.e. one third of one percent. The Union Catalogue of the Prussian libraries revealed the startling fact that from 5000 books more than 3000 were extant only in a single copy, although the books originally had been printed in editions of one to two thousand

[8] *Op. cit.*, p. 4.
[9] Cf. *op. cit.*, p. 4.
[10] Cf. *op. cit.*, p. 2.

copies.[11] Accordingly only one-tenth of one percent or one-twentieth of one percent of the original editions have been saved from destruction. Hundreds and thousands of other editions have been destroyed so completely that not even the least fragment was saved.[12]

Hence bibliographers reckon with a loss of 96 percent of the world's production of printed books. According to this calculation 838,573,440 Bibles and parts of the Bible have been destroyed and 34,940,560 Bibles are actually in existence.

These figures are approximations which serve the purpose of clarifying our confused ideas as to the number of printed books and Bibles. They are not accurate mathematically but they express at least a certain minimum of truth.

The greatest store-house of Bibles and parts of the Bible is at present the British Museum in London. An excellent catalogue, issued in 1936 and 1937, supplies us with detailed information about the vast collection of printed Bibles treasured there.

In 1936 the British Museum possessed 3,627 copies of complete Bibles printed in 116 languages and twenty dialects. The number of parts of the Bible stored up in the British Museum is immensely larger.

The catalogue lists three kinds of Biblical parts. First come books which reprint the Bible text in running order, sometimes explaining it by commentaries placed alongside of it. These are the parts of the Bible properly called. The catalogue lists of this class 24,066 editions besides 1249 duplicate copies in 708 languages and dialects. They are distributed as follows:

Selections from the whole Bible:	1438 editions and	23 duplicates
Old Testament:	448 editions and	77 duplicates
Parts of the Old Testament:	9335 editions and	547 duplicates
New Testaments:	2852 editions and	353 duplicates
Parts of the New Testament:	6805 editions and	46 duplicates

These parts are arranged in 96 different sections of Old Testament and 46 sections of New Testament parts. As regards separate books the Psalter leads with 3538 editions and 297 duplicates in 124 languages and 33 dialects. In regard to parts of separate books the Psalter leads again with 1759 editions and 75 duplicates. The Gospel of St. Mat-

[11] Cf. *Zentralblatt fuer Bibliothekswesen*, vol. XX, 1903, p. 391.

[12] Cf. J. M. Querard, *Livres perdus.*, Bordeaux, 1872; also A. Delpy, *Bibliographie des livres perdus etc.*, Paris, 1906–1911.

thew takes the second place with 586 editions and 27 duplicates of the whole gospel and 122 editions and 7 duplicates of parts of the gospel.

The second class of Biblical parts comprises books which reproduce the Biblical text in the form of paraphrases, informal commentaries, Bible histories, Biblical dictionaries and encyclopedias, dramas, catechisms, prayer books and pictorial works interspersed with Biblical quotations. Many books of this class defy any proper differentiation from purely theological tracts, and for this reason have been excluded from our enumeration. The catalogue of this class furnishes the following items:

Complete Bibles with selections:	1559 editions and 39 duplicates
Old Testament:	725 editions and no duplicates
Parts of the Old Testament:	1572 editions and 5 duplicates
New Testament:	436 editions and no duplicates
Parts of the New Testament:	2932 editions and 21 duplicates
Total	7224 editions and 65 duplicates

The third class of Biblical parts is made up by liturgical works. Eliminating the sacred hymns which are not metrical renderings of Biblical parts we obtain the following figures:

Greek and 7 Oriental Rites:	460 editions and 13 duplicates
Latin Catholic Rites:	2651 editions and 80 duplicates
Anglican Rite in 50 languag.	2761 editions and 446 duplicates
Lutheran Rite in 19 languag.	584 editions and 8 duplicates
Calvinist Rite in 13 languag.	274 editions and 11 duplicates
Lesser Reformed in 17 languag.	152 editions and 4 duplicates
Additional and private prayer-books:	299 editions, no duplicates
Total	7181 editions and 562 duplicates

Summing up, we arrive at the grand total of 38,471 editions besides 2315 duplicate copies or an aggregate of 40,786 Bibles and parts of the Bible stored up in the British Museum in London. Since the Bibles and its parts were issued on an average in editions of one thousand, the copies in the British Museum represent 38,471,000 copies of Bibles and parts printed from 1450 to 1935.

The foregoing statistical accounts teach us several lessons. They bring home to us the fact that the interest was pretty equally divided between the Old and New Testament; that the Book of Psalms remained the great prayer-book of Christians all through the past centuries; and that the public worship of Christians is mostly conducted by recitations from the Bible.

There is still another lesson conveyed by these statistics. Despite the insistence on the complete Bible, ten parts of the Bible have been printed to one complete Bible during the last five hundred years, even by Protestants. This ratio is considerably higher among issues of the English Protestant Bible. The 136 languages and dialects of complete Bible, compared to the 708 languages and dialects of the parts of the Bible, plainly show that several hundred language groups are still unprovided with complete Bibles in their native tongue.

Pittsburgh, Pa. JOHN M. LENHART, O. CAP.

CHRIST THE ROCK

The *Lectio* for Septuagesima Sunday concludes with the words: "And they drank of the spiritual rock that followed them: the rock was Christ." This verse is also read in the Chapter of the None.

Christ is the rock Horeb upon which God stood and from which, when Moses struck it, water came out that the people might drink. This story as related in Exod. 17:6, is also referred to in the Gregorian Collect For the Gifts of Tears: "Almighty and most merciful God, Who to quench the thirst of Thy people, didst draw a fountain of living water out of a rock, draw from our stony hearts tears of compunction . . .", and at the end of Lent in the Blessing of the Baptismal Font (which in its present-day form can be traced in the seventh century) when dividing the water with his hand and throwing some of it towards the four quarters of the world, the priest says a prayer, which, summing up the sacred history of water, praises it "because God has produced thee out of the rock to quench the thirst of the people."

By speaking of the spiritual rock, St. Paul makes it clear that for us Christians, Mount Horeb has become a symbol. In no other sphere of Church life can we study more clearly than in the liturgy how spiritual symbolism has been founded on and reinforced by references to the natural and historical sphere. When, in the Middle Ages, the allegorical method prevailed in higher interpretation of Holy Scripture, commentators naturally liked to dwell on such apparently classical justifications of their method as I Cor. 10:4. St. Hilary said that Christ can really be called a rock, because "it was not the rock but Christ who gave forth the water to the Israelites." (P. L. XVIII, 234). Primasius, the first compiler of a *Catena*, simply adds to St. Paul's words: "*In mysterio.*" (P. L. LXVIII, 529). Hrabanus, one of Primasius's imitators, wrote on this passage: "While the faith remains, the outward signs of it vary. There (for the Israelites) the rock was Christ, with us, however, Christ is on the altar of God, and through Christ's great Sacraments we drink the water flowing from that rock. Of that rock the book of Job says: The rock poured me out rivers of oil. That rock is now in the use of the Church

the source of those rivers of oil, because speaking through it God sheds the words of unction upon the world."[1]

About the time when Hrabanus wrote these words, the Church originated the Order for the Blessing of the Foundation-Stone of a new Church. The present-day Roman liturgy has for that ceremony a shorter form in the Ritual and a more ample form in the Pontifical. In this latter form the central prayer "O Lord Jesus Christ, Who art the corner-stone cut out of the mountain without hands and the immutable foundation, confirm this stone. . . " is followed by a prayer addressed to God the Father: "Vouchsafe to bless this stone as a foundation for a church as an approved and precious corner-stone, laid as a foundation of which the Apostle said: The rock was Christ."

Of the various references made in the Blessing of the Foundation-Stone to Scriptural passages in which stones or rocks are mentioned, this is perhaps the most interesting. It traces in one straight line the sacred tradition from the Book of Exodus to Christ, and from St. Paul to the blessing of every new Church building, thus giving a comprehensive teaching on the essence of blessings, which not only aim at raising the object to a spiritual end but also at pointing to the connection between this end and the material purpose, at the same time giving a definite teaching on the practical use of the object, and on its historical place.

The symbolical relationship between Christ the rock and the Church is referred to by Alulfus, a contemporary of Primasius (P. L. LXXIX, 1322), when speaking of the internal connection between I Cor. 10:4 and I Pet. 2:5 where a plurality of rocks is mentioned. According to that author this symbolizes "the members of the Church, namely those saintly men, whose strength is expressed by the solidness of the rock." Another point in this relationship is emphasized by Walafrid (P. L. CXIV, 535) saying: "While the rock followed the Israelites, Christ follows us, being present when our human petitions fail." Christ Himself had expressed this rock-likeness of the Church when speaking the glorious words: "Thou are Peter and on this rock I will found my Church." These words are the basis for the prayer: "Do not regard my sins, but the Faith of Thy Church."

At the time when the later medieval interpreters again and again stressed the spiritual significance of the rock, the influence of the

[1] P.L. CXII, 88. Similarly St. Hilary says that the mountains symbolize the holy angels and prophets, a symbolism already used by Eusebius (P.G. XXIII, 85 D). The 9th century Irish *Martyrology of Oengus* calls St. Julian (January 6) "a rock with purity."

Celto-Teutonic races in other spheres of Church life resulted in an ever increasing consideration of the national and historical foundations of our Faith. In the ninth and tenth centuries originated most of the blessings concerned with natural objects, such as the Blessings of the Palms and Flowers, of Victuals and Secular Buildings, and even of Trees and Mountains. From the latter blessing we may derive the Blessing of the Pastures and Fields. On the other hand, the liturgy of Western Europe was fond of references to the historical background of the sacred ceremonies. Numerous blessings, especially of liturgical objects, starting with the words "O God, Who didst command Moses to . . ." or "O Lord Jesus Christ, Who while living among us, didst . . ." are expressive of this spirit.

The Roman Breviary tells us that after being martyred, St. Catherine's body "was marvellously laid by Angels upon Mount Sinai in Arabia." Referring to this fact the Collect for St. Catherine's feast says: "O God, who from the top of Mount Sinai gavest the law to Moses, and didst thither miraculously convey by the holy angels the body of Blessed Catherine, Thy virgin and martyr, grant, we beseech Thee, that, by virtue of her merits and intercession, we may have strength to arrive at that mount which is Christ." This text is proper to the Mass of November twenty-fifth. Other liturgical prayers concerned with St. Catherine of Alexandria, such as the indulgenced prayer for the Promotion of Studies, refer to her exclusively as the patroness of students. From the tenth century on, it became a characteristic of the liturgy for the feasts of Saints to celebrate them by a historical Collect and historical lessons.

While the ancient Oriental calendars do not mention St. Catherine's name, her *cultus* originated in the time of the crusades. In the eleventh century a monk from Sinai, coming to Rouen to receive an annual alms of Richard, duke of Normandy, brought with him relics of St. Catherine, which he left there. Like St. Nicholas of Myra, St. Catherine owes her popularity in Northern Europe to Norman influence. With regard to the relationship between the nature and history and, on the other hand, the symbolism of the rock Sinai, these facts gain in significance. While the Orientals regarded it as unsuitable to make references to the historical sphere in the liturgy the people of Western Europe established that close interlinking between nature and supernature which to this day is the characteristic of Catholicism.

The significance of the mentions made of Christ the rock in the history of the liturgy is still more obvious when we consider one of the most recent blessings officially prescribed. The last edition of the

Roman Ritual was published in 1925, but there exist several blessings which were since published in the Acts of the Apostolic See and will be inserted in the next edition. While under the Pontificate of Pius XII so far only one blessing was published, namely the Blessing of Hospitals; from the Pontificate of his predecessor we have two blessings, namely those for a Library (1924) and for Mountaineering Instruments (1931). Both blessings have doubtless been composed on the personal initiative of the late Holy Father.

In the Blessing of the Library the librarian of the *Ambrosiana* speaks from his personal experience when asking for preservation from fire, for a continuous increase in the book-stocks and for the gift of wisdom for librarians and students. In the second blessing we hear the voice of Achille Ratti, the enthusiastic mountaineer. After the blessing of the ropes, sticks and rakes of the mountaineers this blessing asks for special grace for the mountaineers themselves: "Grant that while ascending to the heights, they may reach the mountain which is Christ."

Like the ninth and tenth centuries, the nineteenth and twentieth are distinguished in the history of the liturgy by a vigorous sense of reality. While in the early Middle Ages the liturgy, in a certain measure, re-discovered the spiritual significance of nature, in modern times the Church has expressed her positive attitude towards technical life through the composition of blessings for new contrivances such as the telegraph, the railway, the motor-car and the airplane. The Blessing of Mountaineering instruments is the only liturgical text concerned with the sphere of modern sportive activities.

While the Blessing of the Foundation-stone for a new Church is a constitutive blessing, through which the object is withdrawn from secular use, the Blessing of Mountaineering instruments is an invocative blessing, which simply asks for special favors for those who use them in the right spiritual disposition. The reference to "Christ the mountain" aims at pointing to the supernatural end of mountaineering and thus to evoke even in infidels a disposition for grace.

The expression "Christ the mountain" has a long patristic tradition. In fact, the earliest of these references is closely interlinked with the use made of this expression in the latest liturgical instance. In a sermon on Jer. 13:3 Origen says: "Ascend the mountain, in which there is salvation, and this mountain is the Lord Jesus" (P.G. XIII: 403). In his commentary on the Canticle of Canticles (*ibid.* 171), this great pioneer of allegorical Bible interpretation says: "God led His people on to the mountain of His inheritance. I, however, do not

look for the mountain in the material sense, as did the Jews; our mountain is Christ, in Whom we are founded." St. Hilary who, as we saw, was one of the first to comment on I Cor. 10:4, was also the first Latin father to dwell on the ramifications of the mountain symbolism, as expressed both in the sublimity and firmness of Christ (P.L. IX, 302). Speaking of "the city built on that mountain", he not only resumes the tradition which interlinks Mount Horeb and Mount Sion (Gal. 4:25), but also foreshadows the use of this symbolism in the Blessing of the Foundation-Stone. In fact, he says: "Christ founded his Church most significantly on a mountain."

St. Hilary pointed to the fact that Daniel's words "a stone was cut off a mountain, and the stone became a great mountain and filled the earth" refer to both Christ the stone (or rock—the sacred humanity) and the mountain (the sacred divinity). With regard to the Blessing of the Foundation-Stone this remark of St. Hilary (*ibid.*, 680 f.) gains in significance when we consider that the earliest *liturgical* use of this expression is made in a hymn of St. Hilary in the Antiphonary of Bangor where Christ is invoked as "The right hand of the Father, mountain, corner-stone."

On the other hand, the connection between Christ the rock and Christ the mountain is established by Haymo of Halberstadt (P.L. CXVII, 359) when speaking of "Mount Horeb" he states: "The Apostle does not say: the rock signifies Christ, as if he was not a rock according to his substance, but only according to his significance; but through his firmness and the waters of grace springing forth from him, Christ was actually a spiritual rock." Following this commentary, Atto of Vercelli (P.L., CXXXIV, 371) said: "It is to be remembered that the Apostle does not say: the rock signified Christ, but: he was Christ, because not the rock, but Christ produced the water."

The study of the use of this apparently rather remote expression shows how important a source the liturgy is for the understanding of the full tradition of a certain Biblical passage. While the realistic interpretation of the sacred text appears only occasionally in the exegetical tradition, in the liturgy it is a predominant feature. A greater consideration of the liturgy would certainly be one of the most genuinely Catholic contributions to exegetics and a means of counterbalancing the influence of a criticism based on the historical and philological side. On the other hand, the sound sense of reality characteristic of the Roman liturgy is a safeguard against the neglect of the natural and historical background frequently found in devotional commentaries.

Dublin, Eire JOHN HENNIG.

EXTRA ECCLESIAM NULLA SALUS

It is a dogma of divine faith that the Catholic Church is requisite for salvation. It is also perfectly certain that a man who dies as a non-member of the Church can attain to the beatific vision. Theologians have had to keep both these facts in mind in explaining the axiom *extra Ecclesiam nulla salus*. We can distinguish four basically different explanations offered in modern times.

The first interpretation would state the necessity of the Church for salvation merely in function of our Lord's *command* that all men should enter the society which He established. If this explanation should be accurate, then the proposition *extra Ecclesiam nulla salus* would be restricted to mean: "No one who is culpably outside the Catholic Church can be saved."

Actually the Catholic teaching on the necessity of the Church for salvation goes far beyond the truth that a person who is outside the Church through his own fault is not in a position to enter heaven. The Fourth Council of the Lateran teaches that: "There is one universal Church of the faithful, outside of which no one at all is saved."[1] The Decree for the Jacobites formulated by the Council of Florence "firmly believes, professes and teaches that none of those not existing within the Catholic Church, neither pagans nor Jews, heretics and schismatics, can become partakers of eternal life; but that they are going to go into the eternal fire which is prepared for the devil and his angels unless they become attached to it [the Catholic Church] before the end of life."[2]

Those statements would not be true were the Church necessary for salvation *merely* with the necessity of precept. The necessity of precept concerns only those who are or who should be aware that a commandment exists. The Councils, on the other hand, describe the Church as requisite for all men without exception. Thus, while the Church is really necessary with the necessity of precept, the actual teaching of the Councils shows that it is requisite for salvation in still another way.

A second interpretation of the dogma on the necessity of the Catholic Church would tell us that *extra Ecclesiam nulla salus* means merely

[1] *DB* 430.
[2] *DB* 714.

that the Church is the *ordinary* means of salvation. Like its predecessor, this explanation falls afoul of the Conciliar pronouncements on the necessity of the Church. The Councils and the other organs of Catholic teaching which have stated the necessity of the Church insist that in some way every person must be connected with or attached to the Church of Jesus Christ in order to achieve salvation. The statement that the Church is the ordinary vehicle of salvation merely takes account of the fact that men who die without being members of the true Church of Jesus Christ may be saved. The fact is unquestioned, but it is not an explanation of the dogma as it appears in the pronouncements of the Church.

The third interpretation is much more common. It asserts that, in order to be saved, a man must belong at least to the *soul* of the Catholic Church. This explanation is preferable to its two predecessors in that it takes account at least of the universal meaning attached to the axiom *extra Ecclesiam nulla salus*. According to the proponents of this interpretation no man whatsoever can be saved unless he belongs in some way at least to the soul of the Catholic Church.

There are sharply different ways of understanding what the term *soul of the Church* means when it is used to explain the truth *extra Ecclesiam nulla salus*. Some use this term to designate the Third Person of the Blessed Trinity. Those who would "belong to the Soul of the Church" or be "members of the Soul of the Church" in this way would be those who live the life of sanctifying grace which comes to men in the indwelling of the Holy Ghost.

As far as these theologians are concerned, the axiom *extra Ecclesiam nulla salus* means that there is no salvation for the man who is not at least in the state of grace. Looked on in this way, the axiom would insist upon the necessity of sanctifying grace rather than on that of the Catholic Church. It is difficult to see how this explanation could stand as a fully adequate interpretation of the doctrine set forth by the Fourth Lateran and Florence.

We must remember however that it is by no means totally inadequate. The faith, hope and charity which are the primary expressions of the life of grace are themselves the inward principles of unity within the Catholic Church. The life of sanctifying grace finds its corporate or social functioning only in the activity of the Catholic Church. Since every person who is saved must possess sanctifying grace at the time of death, he must possess a reality which properly belongs to the Catholic Church, and thus, to this extent at least, be connected with

the institution which our Lord founded as the necessary vehicle of salvation.

On the other hand, when a man tries to explain the necessity of the Church for salvation by stressing the connection of the life of grace with the Church, he does not take into account any immediate adherence of the person who is to be saved with the Church as such. The Conciliar pronouncements insist that no man can be saved outside the Church. The theologian who relies on the concept of the soul of the Church simply insists that not only the person who is saved, but the very life of grace itself are sometimes to be found in non-members of the Church. This is perfectly correct, but it is no adequate explanation of the teaching proposed in the axiom *extra Ecclesiam nullas alus.*

Moreover this explanation is subject to disapproval on the grounds of terminology. If we take the soul of the Church to mean either God the Holy Ghost or the life of grace which exists within men as the result of the inhabitation of the Blessed Trinity in their souls, then certainly the expressions "member of the soul of the Church" and "belonging to the soul of the Church" are quite inadmissable. The term "soul of the Church" is metaphorical, and there is an inexcusable mixing of metaphors when a person is described as a "member" of the Holy Ghost, or as "belonging to" the state of grace.

No such difficulty exists of course when another, and an unfortunately all-too-prevalent notion of the soul of the Church is used in explaining the statement *extra Ecclesiam nulla salus.* Theoretically there could be members of a society composed exclusively of persons of good will and in the state of grace, as the soul of the Church is sometimes understood. The persons who utilize this concept interpret the teaching on the necessity of the Church by stating that, in order to be saved, a man must belong either to the body of the Church, which they understand as the actually existing and visible society founded by our Lord, or to the soul of the Church, which is the invisible and spiritual society composed exclusively of those who have the virtue of charity.

No such society, however, exists on this earth. As a result any explanation of the axiom in terms of such a gathering cannot be other than inaccurate. Thus, taken as a whole, the attempt to explain the necessity of the Catholic Church for salvation in the light of the soul of the Church is either unsatisfactory or downright incorrect.

The fourth and traditional manner of explaining the axiom *extra Ecclesiam nulla salus* uses the terms *in re* and *in voto* or some of the

manifold variations of these expressions. It states that, in order to be saved, a man either be a member of the Catholic Church *or intend to become a member*. Alone among the procedures used to explain the necessity of the Church, this one is perfectly consonant with all the Pontifical and Conciliar pronouncements on the subject. No man whatsoever can be saved without actually willing to live and to die within the Church of Jesus Christ.

Seen in its proper perspective then the axiom *extra Ecclesiam nulla salus* is a powerful and profound statement of the fact that the charity which is absolutely requisite for eternal life involves a sincere desire to dwell within the Catholic Church which is the House of the Lord. No man can be said to love God with the affection of benevolence or friendship unless he actually wishes to do what God has commanded. Now God wills that men should worship Him, not as scattered and unorganized individuals, but as members of a society which is the Kingdom of God. No man can be said to have charity unless he intends to enter this Kingdom.

Strictly speaking, it is not necessary that the person who has charity should be fully informed about the identity of the true Church of Jesus Christ in this world. Thus it is perfectly possible that a man should intend to live within the Sheepfold of Christ and at the same time not be aware that the Roman Catholic Church is the society he seeks. The error which beclouds his mind does not change his vital orientation. He lives as one possessed of that *amor fraternitatis* which the great Francis Sylvius depicted as the essential factor in the Catholic Church's inward bond of unity.[3] He truly intends to be a member of Christ's Mystical Body.

On the other hand charity is absolutely incompatible with an unwillingness to live and die in the communion of the Church of Jesus Christ. There can be no charity without the *amor fraternitatis* although this latter can and does exist apart from the virtue of charity. Thus every man who has charity, every man in the state of grace, every man who is saved, is necessarily one who is or who intends to become a member of the Roman Catholic Church. There can be no exceptions. This is the only interpretation fully consonant with the Fourth Lateran declaration that outside the Church no one at all is saved. It accords fully with the Florentine pronouncement that members of non-Catholic religious communions and those of no

[3] Cf. *Controversiarum Liber Tertius*, q. 1, a. 2, in the *Opera Omnia*, Antwerp, 1698, Vol. V, p. 237.

religious affiliation whatsoever cannot be saved and are going into everlasting fire unless they attach themselves to the Roman Church before they die.

Furthermore it explains the assertion of Pope Boniface VIII in his *Unam Sanctam* to the effect that outside the Catholic Church "there is neither salvation nor the remission of sins."[4] Both the beatific vision and the forgiveness of sins are quite impossible apart from charity. Evidently, according to the Magisterium of the Church, that dynamic factor which enters into the process of justification and into the achievement of the Beatific Vision is something which tends inexorably to bring a man within the actual unity of the Catholic Church. That union is vital and voluntary. On the part of the man who is already within the communion of the Catholic Church, the *amor fraternitatis* demands a willingness to live and die within his own religious society. In the man who is not enrolled among the members of the Church, it produces a real desire to enter and to remain in the true Church. The man who has charity belongs to the Church, at least by intention.

There have been, and unfortunately there still are tendencies to regard the *extra Ecclesiam nulla salus* as a doctrine in some way offensive to those outside the Catholic Church. Thus Doctor Karl Adam sees this teaching as "aimed at" non-Catholic religious communions though not directed against the individual members of these societies.[5] These tendencies distort the very meaning of the dogma. Actually the teaching on the necessity of the Catholic Church is the recognition of a divinely revealed truth, to the effect that the love of God which our Lord commanded in His disciples demands the unity of the Catholic Church. In telling men that the Catholic Church is requisite for salvation, God has simply made clear the social and corporate aspect of divine charity.

The thesis *extra Ecclesiam nulla salus* is a basic motive principle in Catholic missiology. The Church labors in this world for the very purpose which her divine Founder worked to achieve. The Church acts so that men may have life, and have it more abundantly. For this reason the central and essential activity of the Catholic Church consists in an effort to bring men those factors which are absolutely essential for the attainment of everlasting happiness. So it is that the

[4] *DB* 468.

[5] Cf. *The Spirit of Catholicism*, Revised Edition, Translated by Dom Justin McCann, O.S.B., New York, Macmillan, 1943, p. 189.

Church works to bring men to believe our Lord's teaching, and to love the Triune God and their fellow men with the true love of charity.

But this very charity, towards which the missionary activity of the Church is necessarily orientated, is a factor which demands the Church itself. The love of charity is as it were out of place in any gathering apart from the Sheepfold of Jesus Christ which is the Roman Catholic Church, since the man who has charity must necessarily intend to live and die within the Church. So it is that, even from the point of view of those who benefit from the missionary activity of the Church, the insistence upon the axiom *extra Ecclesiam nulla salus* is essentially a recognition of the exigencies of charity.

The missionary who offers his life to carry the faith and the Church to those places where the Church has not as yet been properly established labors to bring men more than the "ordinary means of salvation." He works to bring men to love God, and to offer them the very society which their love for God will demand that they should join. He brings them the society which alone holds authentically and infallibly the doctrine of Christ. He gives his people the opportunity to enter the institution which our Lord wills they should enter.

The missionary works in order that men may possess the only ultimate and eternal happiness available to them. Thus he is motivated by divine charity, seeking the glory of God and the perfect good of men. In exactly the same way he labors to fulfil the exigencies of charity in those among whom he works. He strives to bring them the society which the true love for God demands.

The Holy Father's Encyclical *Mystici Corporis* supports the theologians who have explained the dogma on the necessity of the Catholic Church for salvation by stating that, in order to be saved a man must either be a member of the Church or intend to become a member. "It follows" says Pope Pius XII, "that those who are divided in faith or government cannot be living in one Body such as this, and cannot be living the life of its one divine Spirit."[6] In other words the life of grace, expressed in the perfective act of charity precludes any unwillingness to dwell in the House of God.

According to this traditional interpretation, which first appears in Scholastic theology with the writings of Thomas Stapleton[7] and St.

[6] The NCWC edition, p. 16, no. 22.

[7] Stapleton uses the terms *Mater* and *Sponsa* as names of the Church in demonstrating the necessity of the Church for salvation. "In mystico illo coniugio inter Christum et Ecclesiam, neque Christus sine Ecclesia (ordinarie scilicet, et in voto

Robert Bellarmine,[8] the Catholic Church is requisite for salvation because charity itself is necessary. The sheep of Christ belong within the Sheepfold. It is the will of our Lord that they should really intend to enter the Church, and that their intention should neither be frustrated nor neglected. "And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."[9]

Washington, D. C. JOSEPH CLIFFORD FENTON.

saltem suscipientis, licet non in re semper adiuncta) neque Ecclesia sine Christo generat." (*Principiorum Fidei Doctrinalium Demonstratio Methodica*, Paris, 1579, Controversia IV, Lib. VIII, p. 314.) Stapleton taught that there is no salvation outside the Church because there is no salvation apart from charity and no charity outside the Church. (Cf. *op. cit.*, p. 316.)

[8] St. Robert used the same terminology shortly after Stapleton's book appeared. "Respondeo igitur, quod dicitur, extra Ecclesiam neminem salvari, intelligi debere de iis qui neque re ipsa nec desiderio sunt de Ecclesia, sicut de Baptismo communiter loquuntur theologi. Quoniam autem Catechumeni, si non re, saltem voto sunt in Ecclesia, ideo salvari possunt." (*De Ecclesia Militante*, Cap. III. In the Ingolstadt edition of the Controversies, 1586, Vol. I, col. 1266.)

[9] *John* 10: 16.

Answers to Questions

THE COSTUME OF ALTAR-BOYS

Question: It is our custom to dress the altar-boys in red cassocks on festive days and in black cassocks during Lent and at Requiems, while the torch-bearers at High Mass wear white cassocks, with capes and sashes taking the place of surplices. Is there any decree of the Sacred Congregation forbidding this practice or requiring altar-boys always to appear in black cassock and linen surplice?

Answer: The only legislation which we have been able to find regulating the costume of altar-boys is a decree of the Sacred Congregation, dated July 9, 1859 (*ad 2*), which forbids the substitution of an alb for the surplice in the dress of sanctuary boys and, moreover, prohibits attiring these *chierichetti* like miniature prelates with *mozzetta*, or red biretta, or prelatial gloves. There seems to be no censure of the use of red cassocks by the boys, since the decree just mentioned names red or black as the color of the *vestis talaris* to be worn by them. Our own preference is for the black cassock and the linen surplice for the boys actively engaged as masters of ceremonies, acolytes, or thurifers, leaving more elaborate and less rigidly liturgical costumes for those who act as torch-bearers or who are present merely as assistants *in choro*.

THE GOSPEL OF THE SECOND SUNDAY IN LENT

Question: I notice that the Gospel of the Second Sunday in Lent repeats the Gospel of the day before, the Saturday of the Spring Ember Week. How is this to be accounted for, since it seems to be a liturgical principle not to read a second time that which has just been recited? For instance, we vary the Suffragium in the office of the Blessed Virgin on Saturdays that we may not repeat her name in it.

Answer: The reason for the reading of the Gospel account of the Transfiguration in the Mass of two successive days is a historical one. Originally the Ember Saturday was an aliturgical day, the Mass now said on it not being celebrated till the dawn of Sunday morning at the close of an all-night vigil, the *παννυχίς*. When the vigil began to be anticipated so that the Mass was celebrated, not after a night-long

service, between Saturday and Sunday, but on Saturday morning, a Mass was constructed for Sunday, mainly out of fragments of Masses said on days prior to it. So, if we examine the Mass now assigned in the Missal for the Second Sunday in Lent, we shall find that not only is the Gospel of the preceding day repeated in it but that the Introit, Gradual, Offertory, and Communion are those of the Wednesday of the Lenten Ember Week, while the Secret is the same as that of the corresponding Sunday following the Advent Ember Week, and the Post-Communion is borrowed from Septuagesima Sunday.

WILLIAM J. LALLOU

SUNDAY WORK

Question: In the Catholic high school of which I am principal we are confronted with this problem. Many of the boys are hiring out their services to do various forms of manual labor every Sunday. Some of them justify this procedure on the grounds of wartime emergency; other declare candidly that they wish to make some spending money. What instructions should be given them on this matter?

Answer: If the work can be classified as necessary, particularly in reference to national defence, the boys can be allowed to perform it. This is true, even though their primary motive is to earn some pocket money. Examples of necessary work are the manufacture of war material, the care of vegetable gardens, the making or repairing of farm implements. If it is not necessary, it may not be done. Examples of work that is not necessary are the cultivation of flower gardens, the painting of a house (unless this is needed to prevent the disintegration of the wood). Apropos of this problem is the admonition given by Dr. Vincent J. Kelly, C.SS.R., in his dissertation *Forbidden Sunday and Feast-Day Occupations* (Cath. Univ., 1943):—"It is important to propound the principles concerning the Sunday rest in order that this most time-honored institution may not be damaged irreparably as a result of the present crisis. Let us grant that there is a certain need for much of the present-day Sunday activity. The real peril is not in this necessary work. The danger to be feared is that transient necessity will beget in many a disregard of the significance and importance of the Sunday rest which will affect them permanently even after this emergency has passed." (p. ix)

ABSOLUTION FROM CENSURES

Question 1: When a priest has been given the faculty to absolve from a reserved censure, such as that affixed to the sin of abortion or

marriage before a minister, with the instruction that he impose a proper penance, what would be considered a suitable penance?

Question 2: May a hospital chaplain absolve a sick person from a censure reserved to the Ordinary, such as those mentioned above, without having recourse to the Ordinary?

Question 3: When a confessor has absolved from such a censure in an urgent case, must he inform the Ordinary of his action?

Answer 1: It is the mind of the Church that a severe penance be imposed on the occasion of the absolution from a censure, particularly the one attached to the heinous sin of abortion. Certainly, the recitation of the rosary every day for two weeks, the hearing of Mass every day for a week, fasting for three days would be suitable penances. Of course, particular circumstances could suggest some mitigation—for example, if the penitent is sickly or very old. But when there is no special reason for leniency, the confessor should not be led by a mistaken sympathy to impose a comparatively light penance.

Answer 2: If the sick person is in danger of death the priest who absolves him from a censure reserved by law to the Ordinary, such as those mentioned in the first question, need not have recourse to the Ordinary subsequently, even though the sick person recovers. However, apart from this case, the hospital chaplain would have to follow the general principles concerning this matter. In other words, he should not absolve from the censure until he has received the faculty from the Ordinary, except in the urgent case, spoken of in Canon 2254, 1, (in which event he or the penitent must subsequently apply to the bishop for a mandate) or an extraordinary case in which recourse is morally impossible (in which event, when there is question of the censures mentioned in the first question, he can absolve and himself impose the penance—Canon 2254, 3).

Answer 3: When a confessor has absolved from a censure *latae sententiae* in what the Code (Canon 2254, 1) designates as an urgent case, either he or the penitent must have recourse within a month to the competent ecclesiastical superior for the mandate.

FRANCIS J. CONNELL, C.SS.R.

DENIAL OF CHRISTIAN BURIAL

Question: After thirty-five years during which he went to Church but occasionally and neglected his Easter duty entirely, John, a baptized Catholic, fell seriously ill. His family would not heed the

doctor's advice to call a priest, but John's pastor accidentally learned of his condition and rushed to see him. John, sitting in the living room with his wife, told the pastor, "I do not care what will happen to me after I die," and refused to receive the last Sacraments. In the early evening of the following day the pastor returned. Although he pleaded with the family to allow him to see John who was now in bed, he was told that John was resting and could not be disturbed. Shortly after midnight, John lost consciousness, and the family called another priest who arrived just in time to administer conditional absolution and Extreme Unction before John died. Is John entitled to Christian burial?

Answer: The Church's legislation pertinent to this case is found in canons 1239 and 1240. Canon 1239, 3, decrees that all baptized persons are to be given Christian burial unless they are *expressly* deprived of it by law. Privation of Christian burial is a canonical penalty imposed by the general law of the Church only on those who are expressly enumerated in canon 1240. Unlike the pre-Code law on this subject, canon 1240 does not specifically mention those who neglect their Easter duty. Consequently, since the promulgation of the Code of Canon Law, the neglect of one's Easter duty is *per se* no longer punishable by privation of Christian burial, even though the guilty party had already actually incurred the penalty under the old law. For canon 2226, 3, states that if the new law does away with a penalty of the old law, the penalty immediately ceases with the advent of the new law, except in the case of censures already contracted under the old law. It should be noted here that there is no question of any censure having been contracted under the old law by those who neglected their Easter duty. The notion that a censure of excommunication was imposed by the pre-Code law is due to an erroneous interpretation of the Council of Trent's decree which inflicted excommunication for the *denial* of the obligation and not for its *neglect.* Moreover, while canon 1240 does not expressly deny Christian burial to those who neglect their religious duties in general, it does apply this penalty to "*other public and manifest sinners.*" Although there is some doubt as to the exact meaning of this phrase, there is no doubt that it will include those whose Christian burial would involve grave scandal, even though they are not guilty of the crimes previously mentioned in the canon. Grave scandal may well be verified in the case of those who over a long period of time have habitually neglected their religious obligations. In fact, the circumstances surrounding

such negligence may be such as to render it seemingly equivalent to apostasy, which is the first and the most heinous crime for which privation of Christian burial is expressly imposed by canon 1240.

The facts presented in the case at hand do not indicate *certainly* that John was guilty of any of the crimes specifically listed in canon 1240, although they do engender considerable doubt as to his right to Christian burial. The doubt concerns the application of both the ecclesiastical and the divine law. On the one hand, John may possibly be included in the category of those mentioned in either canon 140, 1, 1°, or canon 1240, 1, 6°. Canon 1240, 1, 1°, excludes notorious apostates from Christian burial. Although John's remark, "I do not care what will happen to me after I die," coupled with the fact that he apparently showed no personal signs of repentance before his death, may be somewhat suggestive of an attitude bordering on apostasy, it is not *in itself* sufficient to constitute him a *notorious* apostate. Other circumstances of local conditions may, however, warrant denial of Christian burial on this score. However, even though local conditions may not be such as to do so, they may be such as would include John among those public and manifest sinners mentioned in canon 1240, 1, 6°. On the other hand, even though John may not properly be deprived of Christian burial under the purely ecclesiastical law, he may nevertheless be necessarily deprived of it under the divine law which demands the avoidance of scandal. Our correspondent says nothing about the amount of local publicity attached to John's neglect of his religious duties and his final refusal to receive the last Sacraments. Despite whatever publicity exists, the presence of a priest at his death bed, if sufficiently known in the locale, might counteract the scandal of his life sufficiently to advise Christian burial. Moreover, if John's negligence of his religious obligations is not publicly known, privation of Christian burial might rather create than avoid scandal. This could be especially true if the attendance of a priest at his final moments were known or to become known widely.

In any case, the local circumstances generative of scandal must be weighed. If doubt exists, canon 1240, 2, requires that the Ordinary be consulted when time allows. Whether or not the Ordinary is or can be consulted, when the doubt cannot be removed, the canon stipulates that Christian burial is to be given, provided that scandal is removed. Only a knowledge and evaluation of the local conditions can determine the element of scandal in a particular instance.

GERALD A. RYAN.

Quodlibet

In an article in the *Atlantic Monthly* for March, E. C. Drake quotes a Catholic priest as stating to a naval officer "The new prophet of the Reformation thinks that it is something that you do with society that is the salvation of the people when it is the salvation of the individual that is the only hope of society. . . . That is the whole program of the new materialism, you first perfect society, the men can wait." Substitute the word "family" for "individual" and "man" and the statement still retains its validity. For to think in terms of the good society or the Christian society and at the same time not to realize that the family has primacy by nature and by time is to invert the pyramid, or to engage in constructing a stick with one end. It seems an obvious enough fact; and yet to judge by any number of articles one would think that Catholicism is guilty of a particularly base form of obscurantism when it insists that no good society is possible unless its basic unit, the family, be sound morally as well as socially.

Now, however solid be our principles, we are not thereby made *ex officio* onlookers of history repeating itself. The application of Catholic principles is as much a duty as the firm adherence to them. Obviously, however, the application of principles to the family in the existing social fabric is a complex thing, requiring specialized knowledge and experience. It is in view of this that the "Family Life Conference" held at The Catholic University of America in Washington from February 29 to March 2 is of interest and importance. Experts in their fields discussed such things as birth control, divorce, and the medical aspects of marriage and child-bearing. Of especial interest was the paper of the Reverend Thomas Ryan of Wichita, Kansas, which detailed the work of the Diocesean Matrimonial Clinic of Whichita. The staff of this clinic includes a priest, a doctor, a lawyer, a psychiatrist, and a social worker. Their common object is to investigate and cure family conflicts and to educate against them, thus avoiding the unchristian and destructive solution of the civil divorce court. This particular effort opens a real vista of possibilities for the application of Catholic ideals and principles and it is hoped that more information will be forthcoming. This paper, together with the others delivered at the conference, will soon be published by the N. C. W. C.

EUGENE M. BURKE, C.S.P.

Book Reviews

MATER ECCLESIA: AN INQUIRY INTO THE CONCEPT OF THE CHURCH AS MOTHER IN EARLY CHRISTIANITY. By Joseph C. Plumpe. Washington, The Catholic University of America Press, 1943. Pp. xxi + 149; 4 Plates. $2.00.

Under the editorship of Johannes Quasten, professor of Ancient Church History and Christian Archeology, the Catholic University of America has been publishing a series of studies in Christian Antiquity. The first number of this scholarly and commendable set appeared in 1941. The treatise of Dr. Plumpe is the fifth of the series.

Mother Church is a beloved commonplace to Catholics today. Dr. Plumpe set himself the task of searching out the beginnings of this filial devotion of Catholics. In an earlier paper the author had carried the investigation into the origin of the concept back to the time of the publication of Tertullian's *Ad Martyras*, 197 A.D. In the present work he has searched out the traces of the concept in still earlier Christian writings, and has also reworked the field of his former paper and carried the inquiry into the early fourth century to include Methodius of Philippi in order to round out the evidence as to the origin and home of the concept.

The first arresting feature of the work is the amount and variety of material which the author has assembled for his inquiry. This will be a pleasant surprise to the general reader, of whom I think we can safely say that the basic point of his knowledge of early Christianity is summed up in the words: there are few written remains of that time. When the thoroughness and completeness of Dr. Plumpe's presentation, analysis and discussion of his evidence are impressive; there is a field there for scholarly research, and men are busy in it.

Dr. Plumpe gives us the Scriptural prototypes of the concept *Mater Ecclesia*, which are found in both the Old Testament—in the Psalmist, in Jeremias, Isaias, Ezechiel and Osee, and in the Canticle of Canticles—and in the New Testament in the words of Christ in the Gospel, in the Apocalypse of St. John and in the epistles of St. Paul, especially in the epistle to the Galatians, 4: 21–31, an account and discussion of the analogous usages of pagan-gnostic thought, particularly as to any influence they may have had on the development of *Mater Ecclesia* in the Church; the various Christian writings of the second century, v.g., a letter of St. Polycarp, the Acta SS. Justini et Sociorum, which have phrases which are anticipations, as Dr. Plumpe calls them, of the *Mater Ecclesia*. In the Near East the emergenc of the Church as Mother was imminent in the middle of the second century,

if it had not already occurred; the story of the confessors of Lyons and Vienne which the Gallic Christians sent to their fellow Christians and blood-relatives in Asia Minor and Phrygia, the most ancient of surviving documents in which the Church is called Mother; the writings of Irenaeus; the witness of Tertullian wherein is found the first evidence for the use of the term "mother" by attribution as a title or by predication as an office or function of the Church, almost at the beginning of Christian Latinity, in Tertullian's practical catechetical works; the testimony of Clement of Alexandria who also in his practical instructions personifies the Church as mother; the allegorical treatment which Origen gave the subject, emphasizing the mystical side of the matter, the Church as the heavenly city; the constant use of the term by St. Cyprian, for during his Catholic life the name of the Church as mother was always on his lips; and finally, to bring the matter back to the region in which the concept originated, the evidence of Methodius, bishop and martyr, an able theologian who combines the mystical and real elements of the question.

Quotations from and references to other early writings, the notes and the topics, related to Dr. Plumpe's theme, which are discussed, furnish ample evidence of the labor that was required to produce this book.

J. E. CANTWELL, S.J.

THE POPES' NEW ORDER. A Systematic Summary of the Social Encyclicals and Addresses, from Leo XIII to Pius XII. By Philip Hughes. New York, The Macmillan Company, 1944. Pp. ix + 331. $2.50.

This useful volume, which appeared last year in London, has now been published with better format in an American edition. In its general conception it is somewhat novel. It is neither a book about the Papal documents nor a collection of translations nor a series of synopses such as the familiar N.C.W.C. study club outlines. It is rather a combination of all three. The author has selected thirty-six Roman documents (encyclicals, letters, addresses) bearing on social questions. These he considers in nine chapters bearing such titles as, "The State and its Powers," "Ideals in Education," "The International Problem." Within the chapters each text is preceded by an introduction, usually running to a page or two. Then comes an outline with divisions and subdivisions. Finally the text itself is given, usually in paraphrase with abundant quotations, but sometimes in the form of excerpts or even in its entirety.

The result of this treatment is a concise handbook of the papal statements for the busy reader. Such a digest of the social encyclicals is not a satisfactory substitute for the unabridged texts nor is it intended to be. It is, however, a handy introduction for those who wish to precede the serious study of the full texts by a rapid survey of the whole scope of papal social thought. The more advanced student, also, will find it useful as a con-

venient reference book to refresh his memory on the contents of some particular document.

Where excerpts are given, the English version is usually taken from published translations with occasional emendations. Where no such version exists, original translations are used. The latter are free enough to read smoothly, but remain, in all important respects, faithful to the original. Thus one of the minor merits of the book is to make available to English readers certain passages hitherto untranslated.

The conflict of ideologies which the present war emphasizes makes the study of the social encyclicals and addresses even more important than usual. If Catholics are to play an important part in postwar reconstruction, they must find their principles in the great Roman documents. If the present book serves to make these documents more familiar to the rank and file of Catholics, it will have accomplished an extraordinarily important result.

PAUL HANLY FURFEY.

TRADITIO. Studies in Ancient and Medieval History, Thought and Religion. Edited by Johannes Quasten and Stephan Kuttner. Vol. I. New York, The Cosmopolitan Science and Art Service Co. Inc., 1943. Pp. vii + 418. $5.00.

This new publication, whose editors are two professors in the Catholic University at Washington, differs notably from ordinary reviews or magazines. It appears only once a year, and is meant definitely for mature scholars "in the fields of ancient and medieval research." The editors then have a right to hope that it will not compete with any of the existing periodicals. ***Traditio*** is meant to supply for American scholars what European scholars have had right along in their "voluminous year books, memoirs, *Sitzungsberichte*, and the like, published by the great Academies or by other learned institutions." Technical studies which could not very well be published as monographs will here see the light of day.

The new publication, then, fills a decided want. That it could start its mission now, is due "to the enterprising spirit, the cooperation and financial sacrifices of Dr. Ludwig Schopp, director of the Cosmopolitan Science and Art Service Company of New York."

Apart from a Miscellany and a few book reviews (which seem out of place in an annual), the first volume contains ten contributions, all but two in English. The subjects are taken from Christian antiquity as well as from the Middle Ages, and represent "an effort toward comprehensive knowledge of all the living forces, forms, institutions and ideas which have made, both in the Church and in secular society, the texture of history something more than a mere deposit of dates and facts."

The editors are to be congratulated on the bold venture amidst the turmoil of war, and this reviewer expresses the sincere hope that the first volume may be followed by an ever-lengthening series of similar studies.

The individual contributions are scholarly in the best sense of the word and will no doubt be welcomed by the specialists in the respective fields. Of unusual interest, from the standpoint of the liturgists, are two painstaking articles: one a Latin version, hitherto unpublished, of the Byzantine Liturgies of St. Basil and St. John Chrysostom, by Dom Anselm Strittmatter, O.S.B., and "Oriental Influence in the Gallican Liturgy" by J. Quasten, one of the editors. In the field of political theories we have G. Post's interpretation of the relation between *plena potestas* and consent in medieval assemblies. The contributions that caught my own interest were A. Landgraf's account of what nominalism meant in the theological works of the second half of the twelfth century, and Ph. Böhner's essay on William Ockham's *notitia intuitiva*.

However, the article that seems to fit in best with the title of the annual is that by Th.-André Audet, O.P., the only one in French. A close study of St. Irenaeus' famous work *Adversus haereses*, it affords us a remarkable insight into the Saint's intellectual background—the author calls it "*climat psychologique*," "*conjoncture doctrinale*," "*ambiance mentale d'Irénée*." Though merely an advance chapter of a forthcoming book on *L'Idée de l'évolution chez S. Irénée*, it is sufficiently complete in itself and reveals some unexpected and little-known traits of that venerable Father of the Church.

In spite of its high price, *Traditio* should find a place on the library shelves of all institutions of higher learning.

A. C. COTTER, S.J.

THE MORALITY OF PERIODIC CONTINENCE. By Orville N. Griese, S.T.L. Washington, D. C., The Catholic University of America Press, 1942. Pp. 131. $2.00.

The present dissertation, written in partial fulfillment of the requirements for the degree of Doctor in Sacred Theology at the Catholic University, does not deal with artificial birth control, but with the practice of the "safe period," "the rhythm," in family life. According to Dr. Griese, the use of the "safe period" does not make the individual marital act evil, since the act is conjugal and natural and there is therefore no abuse of a God-given faculty. That there is a sterile period is scientifically established. The older textbooks treating of the use of marriage followed the erroneous views of Pflüger and Capellmann, who taught that menstruation and ovulation coincided. Dr. Ogino of Japan and Dr. Knaus of Prague in 1930 showed that the former theory was not in harmony with the facts and most physicians today follow the findings of these gynecologists. One of the most ardent advocates of the "safe period," as now understood, is Dr. Peter Latz of Chicago. The application of the "rhythm" to each individual case is *by no means easy* and without scientific guidance is neither sure nor foolproof.

What of the morality of this new method of avoiding unwanted children? Is it wise to give it the widest possible publicity, as some seem to think?

The Birth Control magazines see in this advocacy a change in the official attitude of the Church on the subject. In fact, of course, there is no change at all. Artificial interference with nature—abuse of nature—differs essentially from merely selecting only a particular time in the month for the natural marital act. The author of the present dissertation, an excellent one, has studied the subject from several angles and gives us a useful and extensive bibliography. He makes appeal to reason, the Sacred Scriptures, theologians and pastoral pronouncements of Bishops. The thesis of the study is: "The practice of periodic continence according to the 'safe period' method, considered *as a system* in marital relations, is objectively unlawful, although it can be justified in individual cases if there is a just cause. In other words, such a practice, objectively considered, is *per se illicitum, per accidens autem licitum.*" (p. 18)

What the author means is that when married couples studiously select the sterile period as a system of marital relationship, *per se* even from the objective standpoint they are acting unreasonably and hence sinfully. We must consider not merely the morality of an individual conjugal act but also the morality of the deliberately chosen system of marital life of which such an act is a component. The practice, moreover, involves certain dangers: incontinence, suspicions, the absence of children who are bonds and pledges of love. The writer, following some authors, considers this practice *per se* a mortal sin if extended without good cause over a term of years or for all the years of married life up to the menopause. The gravity of the sin, however, is a matter of dispute among theologians.

The Catholic ideal of marriage is fertility. The nuptial blessing in the Missal certainly indicates this. The Old Testament ideal also is that the wife should be *sicut vitis abundans* and it teaches that God blesses her when by His laws of fertility He makes her *matrem filiorum laetantem.* The couple who through selfishness positively seek to prevent the birth of children—not merely indeed by unnatural acts—but by studied artifices of another kind, are unmindful of the fact that procreation and education of offspring is the primary end of marriage.

The author admits, as do all theologians, that there are certain reasons which will justify the selection of the sterile period, e.g., as a "last resort" against onanism, weak health, financial burdens, etc. It is surely imprudent, however, for the clergy to recommend publicly this method of voluntary sterility. It can have serious social consequences including extramarital relations among young people. The S. Paenitentiaria in 1880 gave an answer that should guide priests in this important matter. It might be cautiously suggested in individual cases: "insinuare—caute tamen."

Dr. Griese is to be congratulated on the performance of a judicious and solid piece of work. The dissertation should be put in a more permanent format for the market. Many priests would buy it.

P. J. LYDON.

CONCISE CATHOLIC DICTIONARY. Compiled by Robert C. Broderick, M. A. Milwaukee, Bruce Publishing Company, 1944. Pp. x + 195. $2.00.

This very handy little volume streamlines for popular use, including that of the oft-commemorated "busy priest," the more bulky dictionaries of terms peculiar to the Catholic Church. It can be recommended for quick reference to identify a technical expression, though, obviously, it will prove unsatisfactory to those who look for more than an understandable definition. The word "concise," in its title, is evidence that its compilers had in mind only ready consultation in putting the book together.

It is tempting to look for omissions,which could probably be well defended by the makers of the dictionary. The absence of proper names, that is, of individuals, is naturally explained by reasons of condensation. We might quarrel with some definitions, like that of "*ecclesia*," as being too summary, or find fault with the beatitudes as including only the familiar eight and not mentioning the less-known four. If "epigonation" is listed, its Papal equivalent, the *succinctorium*, should appear also, especially since other Papal vestments, like the fanon and the falda, are commemorated. We wonder where the navy blue biretta, mentioned under that noun, is to be found. The obsolete deaconess might be defined along with the perennial deacon and, while we are on the subject of deacons, the word "orarion" should be emphasized as referring specifically to the diaconal stole. Obsolescence reminds us that certain words are included, which are long out of use, such as "altarage," "heortology," "hierurgy," and "lustral water."

All these observations are of a hypercritical character and should not deter a seeker for a concise and handy dictionary, which is all that the volume claims for itself, from adding this to his books for ready reference.

WILLIAM J. LALLOU.

Book Notes

In the selection of missionary correspondence contained in *Maryknoll Mission Letters Vol. II, 1943* (New York, Field Afar Press. Pp. 54. $0.50), the Maryknoll missioners continue their fresh, informal, and uniformly interesting record of contemporary mission history. This particular collection is especially fascinating in that, with the conversational ease of one old friend talking to another, it portrays the many-faceted impact of war on the mission work in China. The second section of this volume gives an interesting cross section of the Maryknoll mission venture in South America. Unlike so much of the oratorical verbiage on the Good Neighbor Policy these letters show men coming to grips with the concrete situation and meeting the consequent problems of language, culture and national psychologies. All the letters are informed with a humor that is as Catholic as it is American.

In *The Soul of Russia*, (New York, Sheed and Ward, 1943. Pp. xiii + 200. $2.75) Helen Iswolsky offers "a series of meditations on Russia's great religious themes as they were expressed by her famous writers and thinkers, by her saints and her heroes." She has produced a sympathetic and readable account of Russian history which, while it lays no claim to any profound scholarship, may well help some Americans to understand the background of the Soviet Union. Miss Iswolsky is somewhat optimistic about the present condition of Christianity in Stalin's land.

The American Press and the Paulist Press have each published an excellent edition of the Holy Father's Encyclical *Mystici Corporis*. The Paulist Press booklet, which sells for five cents, carries with it an excellent discussion club outline by Father Gerald C. Treacy, S.J. The America Press pamphlet, priced at ten cents, was prepared for study clubs by Father Joseph Bluett, S.J. Father Treacy offers an admirable summary of the encyclical using the key sentences of the document itself. Father Bluett has written a masterly outline of the *Mystici Corporis* and has appended to his publication a brief but eminently satisfactory bibliography. Priests and seminarians can use his studies to great advantage.

Indicative of the increasingly prominent and important part that missionary work and its problems are playing in the minds of priests is the publication of the *Actes du Premier Congrès National de l'Union Missionaire du Clergé au Canada* (Quebec, P.Q., Canada., Conseil National de l'Union Missionaire du Clergé, 1943. Pp. 209). The conferences given at the Congress and published in this volume treat the speculative principles of mission work and analyze the practical problems to be faced. Among the papers given were "Le fait missionaire et le devoir de coopération qui en découle" by His Excellency the Most Reverend Joseph Bonhomme O.M.I., and one on the problems of convert making, by His Excellency the Most Reverend Lawrence P. Whelan. The first of these two is an organized and thorough presentation of all the elements that enter into the missionary problem; the second treats of the art and science of conversion, giving a particularly cogent demonstration of the necessity for a science of convert making which he would term "Cathologetics." The Volume contains an excellent index.